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REPORT

ON THE

SEARCH OF SANSKRIT MANUSCRIPTS.

(1895 to 1900.)

To

T. H. HOLLAND, Esq.,

Hony. Secretary to the Asiatic Society,

Bengal.

Sir,

In compliance with the request conveyed in your endorsement, dated March 2nd, 1900, enclosing Government letter No. 879 Gen. Mis., dated February 19th, 1900, I have the honour to submit the following report of the operations in search of Sanskrit and Vernacular Manuscripts for the years 1895 to 1900.

During these years I took two trips to Nepal and one to Benares. My travelling Pundits, Pundit Vinodavihāri Kāvyatīrtha and Pundit Rākhālacandra Kāvyatīrtha travelled over the greater portion of East Bengal, Behar and Orissa. Pundit Vinodavihārī searched Manuscripts in Orissa and in Mithila where he made some important discoveries. Pundit Rākhālacandra travelled over the districts of Chāprā, Ārrāh, Patna, Gayā and Gorukpore, noticing a large number of Hindi Manuscripts, and over the districts of Burdwan, Bankura, and Bīrbhoom, collecting and noticing a large number of Bengali Manuscripts in addition to Sanskrit Manuscripts. In East Bengal they travelled together and brought to light many curious works, some of them written in Maggi and Bengali. Details of their work will be given below.

In May, 1897, I went to Kāṭmandu in Nepal. I was very kindly received by Colonel Wyllie, the Resident, who introduced me to Mahārājā Sir Bīr Sham-ser Jung Bahādur Rāṇā, K.C.S.I., Prime Minister and Commander-in-Chief of Nepal. His Excellency gave me the necessary permission to explore the Valley of Nepal all over, and took a warm interest in my work. I shall never be able to forget the kindness and courtesy with which both the Prime Minister and the Resident treated me and the interest they took in my literary discoveries. For several days I examined the large collection of Manuscripts in the Durbar Library kept in the College buildings. Just before my departure, the gallant Colonel and his accomplished wife went down to the Library, looked into the rarest Manuscripts which I brought to their notice, and asked innumerable questions about them. The Mahārājā, too, though ill, granted me an interview, just before my departure from Nepal, and requested me to pay a second visit five years after, as he was just then trying to improve the Library and increase the collection. I was sincerely sorry that I had not time enough for the purpose of minutely examining the rare, important, and little kno[illegible] at the Durbar Library. For this reason I gladly availed myself of the [illegible]ing a second visit to Nepal, in December, 1898, when Professor Cecil B[illegible] to accompany him to that country. This was Professor Bendall's sec[illegible]

mine, and we determined to minutely examine the Durbar Library. After a few day's work we found that the time at our disposal would not permit us to examine the three to four thousand paper Manuscripts that were deposited there. We therefore confined our attention to Palm-leaf Manuscripts alone and I am glad to report that we finished this portion of our work before our departure. I left my travelling Pundit, Pundit Vinodavihāri to examine the paper Manuscripts. He resided there for more than three months and finished the examination of these.

The curiosity of orientalists as regards the contents of the Durbar Library in Nepal was roused for the first time in 1868 when Mr. Lawrence the Resident published a small pamphlet on the MSS. considered rare by the Pundits of Nepal. That curiosity was intensified in 1886 by Professor Bendall's account of his journey in Nepal and Northern India. I was long seeking an opportunity to see this splendid collection. I was much delighted to see the way in which the Library is kept under Sir Bīr Shamser's Government. My account of the Library published in the Journal of the Asiatic Society in 1897 induced Professor Sylvain Levi of Paris to pay a visit to Nepal and to get copies of some of the manuscripts described by me. It also induced Professor Bendall to pay a second visit to the field of his labours 14 years ago and to take me along with him. We have jointly finished the examination of the Library. He has published the results of his examination of some of the oldest manuscripts written in old Gupta and Central Asian Nāgarī characters in the January Number of the Journal of the Royal Asiatic Society of Great Britain and Ireland for 1900, and the results of my examination will be shortly published in an extra volume of the notices of Sanskrit Manuscripts, second series, which will be exclusively devoted to the Durbar Library.

Whatever may be the antiquity and importance of the MSS. in the Durbar Library I have reason to suppose that there are more ancient and more important MSS. in the Valley and specially in the ancient cities of Pāṭan and Bhātgāon. For on the very last day of our stay at Kāṭmaṇḍu and on our last visit to the Library, Paṇḍita Viṣṇuprasāda Rājabhāṇḍārī, the Librarian, brought us four MSS. the importance of which cannot be over-rated. They are short works in Sanskrit on Buddhist philosophy of the Mahāyāna School by such distinguished authors as Ratnakīrtti, Paṇḍita Açoka and so on. In a small town just at the foot of a snow-capped mountain at the extreme northern point of the Valley I acquired some MSS. copied in China, Kūṭi in Tibet and other places, from one of which the fact that the great astronomer Varāhamihira lived at Kānyakubja on the Ganges became known.

2. Puṇḍit Vinodavihārī travelled in Mithila in the year 1897, *i.e.*, in the District of Durbhanga. He examined the collections belonging to the Mahārāja of Darbhanga, Babu Kṛṣṇa Siṃha of Bhaur, Pundits Viçvanātha Jhā of Andhrā-ṭhāḍhi, Dhāreçvara Jhā Maṇīçvara Jhā, Ravinātha Miçra, Cetanātha Jhā, of Lālagañja, Parameçvara Jhā of Tarauni, Harṣanātha Jhā of Sāradāpur, Rājamiçra of Saurāṭ, Baladeva Jhā of Rohikā, Mahāmahopādhyāya Pundit Duhkhamocana Jhā of Pilakhavāḍ and Pundit Gaṇgānātha Jhā of Pahīriṭôl. He visited at my request Vispi reputed to have been the residence of Vidyāpati, first poet of Mithila and Bengal. At Bhaur he examined the MS. of the Çrīmadbhāgavata now in the possession of a Brāhmaṇa widow, which bears the mark of having been copied by Vidyāpati himself in the Lakṣmaṇa Sena Saṃvat 309 and the MS. is still worshipped by the owner and held in high respect by the Pundits of Mithila.

I am greatly indebted to my friend Pundit Gaṇgānāth Jhā, M.A., Librarian, Rāj Library, Darbhanga, for the warm interest he has taken in my work. But for him it would have been impossible for my Paṇḍita to have access to the Libraries in Mithila, specially as the Late Mahārājā refused to have anything to do with the Paṇḍitas of the Society as he was greatly displeased with the conduct of Pundit Rāmanātha Tarkaratna who visited Mithila on a previous occasion. The conduct of my Paṇḍita, however, proved satisfactory and all helped him in collecting a mass of very useful information about the MSS. in the country.

[redacted] Vinodavihārī paid four visits to Puri and the neighbourhood, examined [redacted]e Maṭhas at the city, the most important Maṭhā being the Çaṇkara M[redacted] Brāhmaṇa settlements in Orissa, the cities of Bāleśvara, Jājapura, [redacted] At Jājapura he saw the sacrificial arrangements of the Agnihotrī[redacted]

would not be out of place to record here my warm acknowledgment for the great interest taken in my work by Rājā Vaikunṭha Nātha De of Bālesvara and the Young Māhūrājā of Mayūrabhañja. The search in the Tangail subdivision of the District of Maimensing has revealed a number of new Tantras both original and compiled. There are some Brahmans in that place who still are in the habit of performing Tāntrika rites.

Pundit Rākhālachandra Kāvyatīrtha visited the District of Sāran, and portions of Champāran, Gorukpore, Patna, Shahabād and Gayā. He examined the collection made by the late Paṇḍita Rāmanirañjana Svāmī at Sisvā in Sāran and he saw almost every collection of MSS. even in the remotest of villages as he was greatly assisted by my friend Babu Girīndranātha Datta, B.A., Superintendent, Hatwa Rāj, who for the last 8 or 9 years has taken uniformly warm interest in this work. Search in Gorukpore proved to be very fruitful in results as new works almost on all branches of knowledge were discovered there. The Late Babu Çaratcandra Basu, Head Clerk to Mr. Hoey took great interest in the work. The collection made by the Saṇskrita Sañjīvnī was examined at the City of Patna. That belonging to the Mahārāja of Dumraon, though large and full of important works, is not kept in a manner worthy of the illustrious owner. Tikāri was visited in 1898 but owing to the absence of the Manager Pundit Rākhālcandra could not get any information whether there was any collection belonging to the Rāj or not. He, however, found a large collection belonging to Paṇḍita Bābācāri Çāstrī. Only one portion of this collection was examined at Tikārī, the other portion being at Durgāghāṭa in the City of Benares where Paṇḍita Rākhālachandra next proceeded for examination. There are very rare works on Nyāya, Vaiçeṣika, Vedānta and other subjects in this vast collection.

The Bengali MSS. collected by Paṇḍita Rākhālacandra in the Districts of Bā̃kuḍā, Bīrbhūma and Bardwan are extremely important. They throw a flood of light on the history, social condition, and religious faith of Bengal during the Pathan period of its History. The Bardwan Rāj Library contains MSS. of some Bengali works written under the patronage of the Rājās. For the last two hundred years they have done much to improve Bengali Poetry.

The Paṇḍitas travelled together in the districts of Chittagong and Noakhali and in the Thana of Soṇāmukhī in the District of Bā̃kuḍā. Sanskrit MSS. in these places are not of much importance but there are many curious Bengali works; in Chittagong again they found MSS. both Buddhist and Hindu in Maggi and Bengali. Babu Rameçacandra Sen, Law Lecturer, Chittagong College, Babu Prasannacandra Rāya, Zemindar, and Babu Pūrṇacandra Baḍuā, a Buddhist, helped my Puṇḍits greatly in the matter of collecting and in preparing descriptions of MS. My warmest acknowledgments are therefore due to them.

Though the civilization of Magadha, Mithila, Orissa, and Bengal, goes back to hoary antiquity not a single MS. has yet been discovered in these countries going back to more than the forteenth century. But MSS. written in these countries, in the eleventh, twelfth, thirteenth and fourteenth centuries, however, have been found in Nepal. There are MSS., in Nepal which go back to many earlier centuries. There is one MS. of the Laṅkāvatāra, a Hindu Tāntrika work on Medicine, in the Durbar Library, written in a later Gupta hand, or rather in a character in which Gupta and early Newar characters have been curiously blended together, dated in the 28th year of the Saṃvat Era, which on palæographic grounds, should be identified with the Newar Saṃvat. This, converted into the Christian era, would be 908 A.D. This MS. is complete. But along with the Gupta MS. there are certain leaves in which an attempt has been made in a later hand to transcribe the Laṅkāvatāra in later Newari character and the transcriber has miserably failed in deciphering the original. The MS. of a Tāntrika work in the same Library written in Gupta character, would go, though not dated, at least one hundred years before Laṅkāvatāra. This is entitled Nicvāsa-tattva Saṃhitā exhibiting some of the earliest phases of the Tāntrika development. The interlocutors are not yet Çiva and Pārvatī but Ṛsis who wonder at the introduction of a new method of initiation unknown in the Vedas. The composition of this work must go back to the early centuries of the Christian era. It is a Tāntrika work devoted to the glorification of Çiva; Brahmā and Viṣṇu are said to have received the new initiation but not Çiva. The work is divided into Çrauta-Sūtra and Guhya-Sūtra. The work is called a Saṃhitā. Now we read in the Mahānirvāṇa Tantra, Paṭala I, that the works followed in the Satya Yuga are the Vedas, in Treta, the Smṛtis; in Dvāpara, the Saṃhitās; and

in Kali, Āgama. This is one of the Saṃhitās. These works seem latterly to have assumed the form of pure Tantras, called Āgamas and Nigamas in the passage in the Māhanirvāṇa Tantra. A work in still earlier Gupta hand is the Skandapurāṇa. Professor Bendall carefully compared the palæography of this MS. with that of the leaf of Parameçvari Tantra photographed in his Catalogue of Buddhist Sanskrit MSS. in Cambridge and pronounced it to be at least two hundred years earlier. The Parmeçvari Tantra is dated 857 A.D. So the copy of the Skandapurāṇa would go back to 657 A.D. This is a most important discovery as the Purāṇas are generally supposed to have been composed in the ninth century, and the Skandapurāṇa specially in the fourteenth century. The discovery of this MS. upsets all established theories. The leaves of both these works were in perfect disorder. I restored order in the one which proved to be complete in 114 leaves. But the Skandapurāṇa with 248 leaves proved to be a task too hard for the time I had at my disposal in Nepal. I therefore noted the leaves and chapters in the same order as I found them, and constructed the whole work at leisure at Calcutta. The leaves are marked on the right-hand side by letter-numerals and on the left-hand side by figures in a later hand. The figures did not often tally with the letter-numerals. From this I inferred that attempts had been made on several occassions to arrange the leaves without success. Sometimes a number of leaves (consecutive of course) were found tied with strings which have become fragile with age,—the lasting result of some unsuccessful attempt at restoring order among the leaves. Pages 141 to 146 of my Nepal Catalogue contain the result of my efforts in this direction, and with all its imperfections, it is the result of a strenuous attempt at reconstruction as far as it is possible at such a distance with the help merely of notes. My friend Babu Nagendra Nātha Vasu after comparing my reconstruction with the MSS. of the Purāṇa in his possession has pronounced it to be a MS. of the Ambikā Khaṇḍa of the Skandapurāṇa.

A fourth Gupta MS. is the Kulālikāmnāya acquired for Government. I have compared the palæography with that of the Horiuzi palm-leaves from Japan and I believe our MS. is as old at least as those leaves which have been lying in the Horiuzi Monastery in Japan since 609. This is also a Tāntrika MS., incomplete. The work forms a part of a larger work on the worship of Kubjikā, now absolutely forgotten, but which played an important part about a thousand years ago. The interlocutors are Bhairava and Devi. The chapters are called Paṭalas. The scene is laid on the Himalayas. The language is Sanskrit, but extremely incorrect. It seems the writer was not even aware of the existence of Pāṇini. The meaning is often very obscure. The modern Tāntrika technicalities do not apply. Yāga is not regarded as the principal thing, its efficacy being beset with doubts. But the science comprehended in 24,000 çlokas (that is the Kubjikāmata) or that portion of it which is regarded as its essence, (*i.e.*, the Kulālikāmnāya in 6,000 çlokas) is of undoubted efficacy. All these stamp it as a genuine work of Tantra. The figures on the margin indicating pages are entirely new. They are not to be found in the chart on numerals in Buhler's Grundriss. These help us in coming to the conclusion that the palæography belongs to the early Gupta period.

Sarvvajṇānottara Tantra is another Guptākṣara MS. in the Durbar Library. There are 40 leaves in it but in none of these leaves is there any Colophon. It is a Tantra which is compared to nectar. As by churning the sea nectar was produced, so was this Tantra composed by churning all the Çāstras. The leaves are in disorder and we had no time to restore them to order. The MS. is certainly not complete.

In another bundle we found 16 leaves in Guptākṣara. The leaves were not in order. They seemed to be the leaves of a long grammatical work. There are some Sūtras given, these are not Pāṇini's Sūtras, nor are they from Kātantra.

But there is a second group of 13 palm-leaves part of a large work on grammar which contain many Sūtras. We noted down three and we found them in the same order in Kātantra. So these leaves must belong to that work. These are from the Chapter on Kṛt. It is a well known fact that Çarva-Varmā, the author of Kātantra, did not write this Chapter. It was writen by the Vṛttikāra Kātyāyana. So these leaves contain Sūtras by Kātyāyana, or Vararuci with a bhāṣya. This proves not only the great antiquity of the Kātantra Sūtras but also of Kātyāyana. The work is called Kṛtbhāṣya. The Sūtras noticed, however, are the first Sūtras of the work in the leaves under notice; but they are Nos. 84 85 and 86 of the fifth Pāda in the Chapter on Kṛts in the Kātantra grammar.

At the end of a bundle of palm-leaves containing an ancient MS. of the Saura Saṃhitā there are two leaves in Guptākṣara containing Tāntrika formulœ.

There were few more MSS. or rather fragments of MSS., both Brahminic and Buddhist, found in a bundle enclosed in a copy of the Mahābhārata on palm-leaves which the ingenuity of the Puṇḍits of Nepal failed to decipher. Professor Bendall took great pains in identifying these MSS. and the results of his labours are embodied in a short paper in pages 345 to 347 of the Journal R.A.S., 1900. The results may be summarized in his own words thus :— "Among several very interesting literary discoveries in this remarkable collection, I may here select two as of special interest: (1) fragments of a Pāli canonical work written in a form of the Gupta character; (2) of several Buddhist-Sanskrit works written in or about the fifth century A.D. The writing shows a striking resemblance to some of the early fragments of Indian origin recently found in Central Asia."

These are all the MSS. copied before the tenth century. They are all in the Ancient character of India and exceedingly interesting to the Antiquarian, the Historian, the Linguist, the Palæographist, and the scholar. Their very discovery has proved the fact that the Purāṇas and Tantras are not so modern as some people think them to be and that the Indian tradition is not so utterly unreliable as it is considered in many quarters. Their complete decipherment, a work of time, is likely to prove much more useful in solving various difficult problems of ancient Indian life.

I will now turn my attention to the manuscripts written from the tenth century down to the period of the Muhammadan Conquest of Northern India. The great majority of these MSS. are dated in the Newar era and written in Newari character. They must all have been written in Nepal itself. One is dated Saṃvat 1189 which cannot but be the Vikrama Saṃvat. It is in the Devanagari character and must have been written in Hindustan Proper.

The oldest of these copied in the year 53 of the Newar era, *i.e.*, 933 A.D., is a short treatise on the fast observed on the eleventh day of the moon. The work next in antiquity is the Saura Saṃhitā already referred to, dated the 61st year of the Newar era, *i.e.*, in 941 A.D. It is a short treatise on the sun-worship and extends to 700 ślokas. There are so few works on the worship of the sun which formed one of the five great systems of worship in India, that its importance cannot be over-rated.

Devī-Māhātmya is a well known work. It is recited, almost in every Hindu household as a charm. The oldest copy of this work is dated N.S. 118, *i.e.*, 998 A.D. It was copied in the reign of Dharmamalla Deva. The name of this king is found in Professor Bendall's list of Nepal Kings which commences from the year 1008 A.D. It is curious to find that this holiest of the holy works of the Hindus was copied by a hated Buddhist, a Vajrācāryya, at such an early date. Was it copied for the Buddhist priest's own use? It would be no wonder, as many Buddhists of those days were followers of Tantra.

Of the work entitled Viṣṇudharma, there are two copies, one dated N.S. 167 and the other N.S. 210, *i.e.*, 1047 and 1090 A.D. They are gifts of females. In my paper read at the November meeting of the Asiatic Society, 1897, I referred these two MSS. to the Çrīharṣa era and Professor Bendall shortly after pointed out in a letter to me that they should be referred to the Newar Era. The Rājā's names are given in both these works and they agree, if they are so referred. I take this opportunity of thanking Professor Bendall once more for his kindly giving me the right direction as he is constantly doing during the long series of years we have been known to each other.

A complete MS. of the Dānadharma, a parvādhyāya of the Çānti Parva of the Mahābhārata, is dated N.S. 169, *i.e.*, 1049 A.D. I commend this MS. to those engaged in preparing a critical edition of the Mahābhārata.

Rājā Bala Deva (Bāl deva in Prof. Bendall's list) was reigning in Nepal shortly before 1065. During his reign and in 1060 A.D. was copied a Tāntrika work entitled Niçvasākhya Mahātantra. It is in a delapidated condition, but still there are 120 leaves all in a chaotic order. It treats of Architecture, Horticulture, Agriculture and so on and seems to contain much that was interesting in the science and art known to learned Hindus. In the same year was copied a work on the Vedic ritual of killing a consecrated animal. The work is entitled Upākarma-vidhi.

In the year 1067 A.D. was completed the copying of a work entitled Siddhānta-sārapaddhati by Mahārājādhirāja Bhojadeva, perhaps the Great Patron of Letters of Mālava who reigned early this century. It is a Tāntrika compilation the oldest of its kind yet known. It treats of the usual Tāntrika subjects of initiation, anointment and so on. The great object of worship appears to be the phallic emblem of Çiva. It is a Çaiva Tantra which is rather rare.

The work next in antiquity is Dharmaputrikā, No. 36, in the recent collection made by the enlightened Mahārājā of Nepāl, Sir Vīra Shamser Jang Bahadur Rāṇā. It seems to have been composed during the reign of Rājā Çaṇkara in the year 189 of the Newar era equal to the year 1069. It is a work on the Yoga praxis and treats of the subject in its entirety.

Next year (1070 A.D.) was copied a work entitled Vāri Çāstra the materials for which were drawn principally from the astrological work of Garga. It treats of the prognostics of rain.

Sārottaranirghaṇṭa, by one who is honoured with the title of Acāryyavaryya, is a lexicon of medical terms. It was copied in the year 1080. The form of the Colophon shows that the Author was a Buddhist while the Maṇgalācaraṇa is the same as that of the Mādhavanidāna.

In the Durbar Library there are two copies of the Devī-Māhātmya transcribed in the years 229 and 262 of the Newar era, *i.e.*, 1109 and 1142 A.D. respectively.

Number 933 ৭ is a curious work entitled Varāhamihira Saṃhitā copied in the year 1110 A.D. It begins with a long invocation to the God of Love, Madana.

There is a treatise entitled Vivāhakarma-samuccaya extending to 10 leaves copied in 1113 A.D. treating of the marriage ceremony according to the Smṛti works of the Hindus.

There are four MSS. of Kubjikāmata, all copied in the twelfth century A.D. The date of the shortest of them extending to 150 çlokas is 1160 A.D. A larger work extending to 68 leaves is not dated at all. From these, however, we came to know the contents of the work more fully than from much longer works. Here Kubjikā herself is the chief interlocutor and her object is to know the Pīṭhas, the right-handed and the left-handed forms of worship, and the Kulaçāstra generally. The other two works are dated 1135 and 1179 respectively. A copy of Harivaṃça is dated in letter-numerals 1137 A.D.

The MS. of Pratiṣṭhā Tantra a work on architecture written in the form of a Tantra in which the interlocutors are Çiva and his consort is dated in the year 1147. The King's name is given as Çanda. This seems to be a mistake for Nanda or Ananda who reigned for 21 years about this time. The works on Çilpaçāstra are so rare, they are so badly written and badly composed that I consider the discovery of an ancient MS. like this to be a great acquisition. This appears to be a more elaborate work than that mentioned in Dr. Mitra's notices Vol. II, though this work is more Çaiva in character than his.

A MS. of Mālatimādhava copied by a Buddhist scribe named Buddharakṣita is dated 1156 A.D. Çanaiçcarastava is dated 1173 A.D. and Daçakarmapaddhati 1176.

A MS. of Jayākṣara Saṃhitā or Jṇānalakṣmī is perhaps one of the Saṃhitās which the Mahānirvāṇa Tantra considers to have been the Standard literature of Hindu religion in Dvāpara Yuga. A MS. of this work is dated in 1187 A.D. There is another undated MS. of the work to be found in the Durbar Library.

The MSS. described above are all dated in the Newar era. No MSS. dated either in La Saṃ era or in the Saka era were copied before the Muhammadan Conquest. There is one MS., however dated in the Saṃvat era, which is anterior to that event. This is a MS. of Ratna-Karaṇḍikā a Smṛti compilation extending to 200 leaves, by one Droṇa. The MS. is full of lacunæ. As it is written in Devanagari and dated in Saṃvat Era, it is presumable that the work was composed and copied in Northern India and not in Nepal. It must have been taken to Nepal by fugitives flying before the Muhammadans. The date is Saṃ 1189, *i.e.*, 1133 A.D. It is curious that an ancient compilation of such magnitude is not known even in quotations. The work was specially designed for the Vājasaneyins, and it seems to traverse the whole range of topics usual in such compilations. The MS. itself is older than Aparārka, Devanna Bhatta, and Lakṣmīdhara. It is not known when the work was composed.

A copy of the Aṣṭasāhasrīkā Prajñāpāramitā has been acquired, dated in the 6th year of Mahīpāladeva, the son of Vigrahapāla Deva of the Pāla dynasty. There are two Mahīpāla Devas of this dynasty, both of them sons of Vigrahapāla Devas, the second and third of that name. Vigrahapāla III had a troubled reign and his son Mahīpāla was taken prisoner and put to death and his reign was very short. Mabel Duff in her Chronology of India gives 1074 as the date of accession of Vigrahapāla III and 1080 as that of Rāmapāla who restored the Pāla Kingdom to its pristine glory. Within this short time there reigned Vigrahapāla, Mahīpāla, Çūrapāla; and so Mahīpāla could not have reigned for 6 years. The MS. must, therefore, be referred to the reign of Mahīpāla I son of Vigrahapāla II. The reign commenced in 1026. The MS. was therefore written in 1032. The MS. has a peculiar interest as it was copied at Nālanda and is perhaps the only reliable relic of that city which has come down to us. We gather the following pieces of information from the Colophon and the subsequent writing in the MS. There was a Vihāra in the city named Tāḍibāḍi, presided over by Sādhu Gupta a Çākyācārya aud a Sthavira who got the MS. copied by Cintāmaṇi and made a gift of it to the Buddhist community. There are some illustrations in this MS. which look still fresh. One of these paints the death scene of Sākya Siṃha. The exact date is Tuesday on the thirteenth day of the Waning moon in the month of Kārttika.

A MS. of the Poem entitled Kuṭṭinīmatam has been acquired, copied in 292 of the Newar era, *i.e.*, 1172 A.D. The work has been printed in the Kāvyamālā series. It is written in the Bengali character. The oldest dated MS. in this character known in Europe bears the date of 1198. The present MS. is therefore 26 years older than the oldest MS. in Bengali known. I have reason to think that the MS. is older still, as the date is given in a beautiful Newar hand which runs through four lines after the Colophon. So the Bengali character in which the whole MS. is written is of an older date than the four lines of Newar Script.

A paper MS. of the Bodhicaryyāvatāra, acquired for Government, is dated in the year 286 of the Newar era, *i.e.*, in 1166 A.D. It is written in Golden ink on blue coloured paper. This is Daphne paper of Central India as the Muhammadan paper had not yet been imported into India. The oldest MS. in Muhammadan paper shown to me at Benares by Pundit Vindhyeçvarīprasād Dube is dated 1307 A.D. The king's name in the present MS. is Ānanda Deva whose known dates range over 21 years about this period.

The above is a description of the dated MSS. before the Muhammadan Conquest. The number of dated MSS. after that event are numerous and so no attempt will be made to give detailed descriptions of the whole lot. A selection will be made of such MSS. as are likely to interest Oriental Scholars. But before taking up these MSS. it is considered advisable to describe some interesting undated MSS. which from palæographical and other reasons may be attributed to a period before the Muhammadan Conquest. Of these the first and most interesting is the Rāmacarita by Sandhyākara Nandī written in almost the same character as the Tāntrika MSS. written in 1198, 1199 and 1200 A.D. by Çrī Gayākara described by Professor Bendall. The work Rāmacarita was certainly composed one hundred years before the Muhammadan Conqvest. The hero Rāmapāla ascended the throne in 1180. It was a troubled time. The whole of the Vārendra country had slipped from the grasp of the Pālas. Bhīma Diboka the rebel chief of the Kaivtartta caste had assumed the title Rājā. After his accession Rāmapāla hastened his preparations against the rebel chief, defeated him, drove him out of the Pāla territories and reduced him to great straits. His minister of Peace and War was Prajāpati Nandī the father of the Author, Sandhyākara. He must have flourished within one or two decades of Rāmapāla's accession. The MS. of the text is written in Bengali (not in Newari as stated in March Proceedings of the Asiatic Society of Bengal, 1900) and the commentary (incomplete) is also written in the same character. The commentary gives a fuller detail of the wars, fuller description of the preparations and short sketches of the lives of Generals. I have given a brief account of the contents of the commentary in a paper read at a meeting of the Asiatic Society of Bengal last year and I am trying to edit that portion of the work which is covered by the commentary.

To the same century before Muhammadan Conquest or perhaps earlier belong on palæographic grounds the four leaves, (namely, 1, 20, 84 and 85) of the Trikāṇḍa-Ceṣābhidhāna, a supplement to the Amara Koṣa by Puruṣottama Deva, a Buddhist Paṇḍita decorated

with the title of Mahāmahopādhyāya. He is the writer of a large number of works on Grammar, Lexicography and spelling. He must have flourished at a time when the Mahāyāna School was in the height of its popularity and the worship of Avalokiteçvara was widely spread. The peculiarity of the MS. is that it uses a sign to separate one synonym from another, and another sign to separate one set of synonyms from another set, the signs doing duty of comma and semicolon of modern times. The character is Bengali.

The MS. of a work entitled Ṣaṇmukhakalpa, acquired for Government, may perhaps be attributed to the same century. The character is a curious admixture of Newari and Bengali. The MS. is the shortest in length discovered up to date and the writing is bold and legible. The subject matter is curious. It is the art of thieving. Kārttikeya the son of Çiva and Durgā, in his name Kumāra, is the founder of the School of thieves. This we know from the well-known drama entitled Mṛcchakaṭika, and from the well-known novel the Daçakumāra Carita. The present work begins :—"Namaḥ Ṣaṇmukha-Kumarāya." The language is also curious. It reads like Sanskrit but the words are Prākṛta of various shades and sometimes Bengali and Hindi. Mantra and Auṣadhi, that is, mystic formulæ and drugs, have been freely used in the performance of various acts connected with theft. The chief of a gang of thieves (see leaf 38*a*) should be an expert in protecting himself, his associates, the various quarters, the boundaries, the head, the armour and so on, by means of Mantras. He should prepare a wick with the fat of Vultures and the powder of ARKA wood and light a lamp with it by means of the oil prepared from the *Rottleria tinctoria*. The burning wick is to be turned round and round. No body will see the lamp and every one will sleep. The work is full of prescriptions like the above. There are 67 leaves $1\frac{1}{2}'' \times 5\frac{1}{2}''$. It is a MS. which a thief may easily carry in his pocket.

The MS. of the Yavanajātaka may also be attributed to this century. It is a work by Yavanācāryya or Yavaneçvara, a Greek ruler or a Greek Scholar in Ancient India. The work was originally translated from Greek by Yavaneçvara and then put into verse by Sphūrjjidhvaja. The Ancient Sanskrit Commentators confounded the two and took Yavaneçvara and Sphurjjidhvaja for one and the same person. See Kern's introduction to the Vṛhajjātaka page 48 note. Dr. Kern says that the Jātaka or the art of casting Horoscopes was unknown in India. The Indian Paṇḍitas got the art from the Greeks, and Varāha Mihira the greatest astronomer of India often acknowledges his obligations to the Yavanas. But until the discovery of this MS. in the Durbar Library, Nepal, nobody ever suspected that the Jātaka section of Hindu astrology was actually a translation from the Greek. The MSS. of this work are rare in India. The few that exist are mere fragments, the one found in the Library of Lāl Jhā at Darbhanga extends to 24 leaves, that in the Benares College Library to 20 leaves only. But the MS. under notice is complete, though a little delapidated at the end and extends to 4,000 çlokas and to over 102 leaves. There are dates both of Yavaneçvara and Sphūrjjedhvaja, but they are doubtful. There is a big lacuna after Viṣṇu-graha the Chronogrām giving Yavaneçvara's date. The words Viṣṇugraha would mean 91. The date of Sphūrjjidhvaja is given in the Chronogram Nārāyaṇāṇkendu, *i.e.*, 191. If these dates refer to the Çaka era, which if they are dates at all, they are most likely to do, they would mean 91+78=169 and 191+78=269 A.D. The dates would be probable because this is the period of Greek influence in India and Varāhamihira, who was born in 476 A.D. quotes from Yavaneçvara.

These are all the MSS. which are, or have been supposed to be, copied before the Muhammedan conquest.

Of the later MSS. it would be convenient to mention only the most important ones, grouped according to subjects.

Vedic MSS. There are very few Vedic MSS. in this side of India and it is but very rarely that Vedic MSS. are acquired. I have succeeded however in acquiring three Vedic paper MSS. The leaves were in utter disorder. On bringing them to order they were found to contain the 4th, the 7th and the 8th Aṣṭakas of Ṛg Veda. The date of writing of two of them is 1538 year of the Saṃvat Era, the other is incomplete. The fourth Aṣṭaka is expressly stated to have been copied at Benares. The man who got the copy made was however in both the cases the same, *viz.*, Viṭṭala Chaube, the son of Devadatta Chaube. At the first leaf of the 4th Aṣṭaka, on the obverse side, there is a curious Mortgage deed in

Sanskrit executed in Saṃvat 1564. By a comparison with the printed text the MS. was found to contain much difference of reading and the MSS. have been made over to Ācāryya Satyavrata Sāmaçramī for the specification of the Çākhā.

DHANURVEDA. The other Vedic works do not relate to the four Vedas, Ṛg, Yajus, Sāma and Atharva but to Dhanurveda. No works belonging to this Veda have yet been discovered. But in going through the paper MSS. belonging to the Durbar Library, my Pundit found two works on Dhanurveda, one actually called by that name and the other Dhanurveda-prakaraṇa; the first is attributed to Sadāçiva and the second to Vikramāditya. The first though ostensibly proceeding from Sadāçiva has all the signs of being composed by a human being, as it begins with an invocation to Gaṇeça. The second seems to be a paraphrase of the first. Both of them treat of the art of archery in all its bearings, in attacking and in defending. The former refers to a previous work entitled Vīracintāmaṇi and the latter to the school of Vīreçvara. Both the works seem to proceed from Tāntrika sources as both the words Vīra and Vīreçvara imply success in the left-handed form of worship. These works represent the highest development of the art of war amongst the Hindus before the Muhammadan Conquest.

Another work on the art of war, has, been examined at the Mahārājā's Library at Mayūrabhañja. It is entitled Harihayacaturaṇga, a palm-leaf MS. very delapidated, dealing with the tests of elephants and horses; and the method of making war with their help.

A fourth work has also been found in the Durbar Library, Nepal, entitled Saṇgrāma-vidhi. It extends to 12 pages and deals destruction more with Mantras than with weapons.

AYURVEDA. The discoveries on Ayurveda, the sixth of the Vedas, are more important. I have succeeded in unearthing a portion of the Kāçyapa Saṃhitā, one of the oldest works on medicine. Several Saṃhitās are mentioned in Caraka and Suçruta but Kāçyapa Saṃhitā is not one of them. The work commences with a declaration that Bhaisajyopakramaṇī is to be explained. The interlocutors are Kaçyapa and Bhārgava and the work quotes Caraka, Suçruta, Hārita, Kāçyapa, Āçvina, Parāçara, Bheḍa, Bhūtatantra, Jatūkarṇa and Ātreya. The treatment of fever commences at the eighth leaf and ends at leaf 38, the last leaf of the present codex. The work is not complete; on the other hand, there is reason to suppose, that this is only the first chapter of the Kāçyapa Saṃhitā. Two considerations make the discovery of this unique MS. very important historically. (1) The mention of Bhūtatantra as a work of Medicine. This proves the great antiquity of Tāntrika works and also shows the respect in which they were held even in such ancient times. (2) This is a new Saṃhitā in Medicine unknown to the world and it quotes from others equally unknown such as Jatūkarṇa and Āçvina. The letter-numerals in which the pages are numbered are curious. The first nine numbers are given in figures but the digits for tens are in letters to which figures are added to make up numbers like 18, 19, &c. The work is named Bhaisajyopakramaṇī but not a word about drugs is to be found in the whole codex. It is occupied with symptoms.

The word Yogaçataka means hundred prescriptions or mixtures. There are several works of this name with the same preamble known to Scholars. The importance of the MS., of the Yogaçataka acquired for Government, is that the prescriptions are attributed to Nāgārjjuna whose position in Indian Medical Science is unique. Whether this great writer on Medicine is to be identified with the Great Nāgārjjuna of the Buddhists, the founder of the Mahāyāna School is yet undecided. Alberuni speaks of a Nāgārjjuna, a Chemist writer who flourished a century or two before him. Our Nāgārjjuna is certainly not he. However, the prescriptions are by Nāgārjjuna, they have been compiled by Paṇḍita Dhanvapāla and form a part of his large work entitled Candrakalā. (See leaves 6 and 7). The MS. was copied in the Newar Saṃvat 535. After the Colophon there are two pages of Mystic Mantras.

Cikitsāsmṛta by Milhaṇa is a new discovery. The work was composed at Delhi in 1224 A.D., in the reign of Sumsuddin Iltishmish who is designated Yavana Hambīra. His Empire extended to Gazni, Gauḍa and Gurjjara. The Author was the son of Kuloddhāra belonging to the Jāyasa family, a branch of the Royal family of Çūrasena. His family came from Tribhuvanagiri, an impregnable fortress founded by Tribhuvana Pāla. The work was composed in the interest of his pupils Gaṇgādhara, son of Deveçvara, a Brāhmaṇa

and Lohaṭa, son of Padma, a Vaidya by caste. Milhana was encouraged by Madana belonging to the Agrota family and the Guru of Arjuna Varmā, the King of Mālava. The work extends to 4,000 ślokas of 32 syllables each, and covers the whole ground of Hindu Medicine, within a short compass.

Bhāvasvabhāva is a well known medical work by Mādhava Deva, perhaps the same as Mādhavakara, the Author of Nidāna. A commentary to the work, entitled Vaidyavallabhā, (unknown to Aufrecht), by Megha Deva, the son of Ravinābha has been acquired for Government. The work is incomplete and written in Bengali character. There are altogether 68 leaves. It treats of the properties of the articles of food and drink.

In the Durbar Library, Nepal, there are the following interesting medical works, namely :—

(1) Nāḍīparīkṣā is a well known work. The first Author on the subject of feeling the pulse was Kaṇāda and his book has been printed and translated into English. There are others attributed to Mārkaṇḍeya and Dattāttreya. In the Durbar Library there is a copy of Nāḍīparīkṣā by Rāmacandra Somayājī, the son of Samrāḍagnicit Somayājī. The Author lived in the Naimiṣāraṇya. The work was composed in Saṃvat 1405 and copied in Saṃvat 1773.

(2) There is a long work on medicine, on paper, attributed to Nāgārjjuna entitled Yogasāra dealing with the application of drugs in curing diseases.

On the Veterinary art there are very few works known. Two well known works, namely, Açvavaidyaka by Jayadatta and Açvacikitsita by Nakula have been published in the Bibliotheca Indica. The founder of the art was Çālihotra by whose name Veterinary Art is still known in India. The original Sanskrit work is lost but not before it was translated into Persian. It is from the Persian that the work has been retranslated into the Indian languages. During the period under notice have been discovered various works on this subject and subjoined is an account of these works.

Yogamañjarī by Bardhamāna, son of Ācāryya Jñānapati, under the patronage of Vīçala, the Minister of Rājā Narenda has been found in the Durbar Library. In the same depository of ancient Hindu knowledge have been found Açvavaidyaka and Açvāyurveda by Dīpaṇkara and Gaṇa. The former was a Vaidya by caste and a Buddhist by religion. He was a follower of Dīpaṇkara, (Buddha or Bodhisattva is not known). His ancestors were the Vaidyas of Kāntāravāsinī and numbered among them Nānākara, his father, and Nidhānakara, his grandfather. A copy of the Acvāyurveda has been acquired for Government.

FINE ARTS. MSS. of Nāṭyaçāstra by Bharata are very rare. One or two copies have, however, reached Europe where attempts are being made to publish the work. A MS. of it was exhibited at the Paris Congress of Orientalists. A paper MS. has been found at the Durbar Library complete up to the 22nd chapter. Bharata is reputed to be the founder of the Dramatic Art. He is a Ṛṣi and his work is written in the diffuse and verbose style of the Ṛṣis. It was systematized and brought to a portable shape by Dhanañjaya in the eleventh century in his work entitled Daçarūpaka. It has been still more abridged by Viçvanātha Kavirāja in his Sāhityadarpaṇa, a work on Rhetoric, in which he allots only a single chapter to Dramatic Art. The present codex may help the European edition.

The art of dancing is one of the most notable of the sixty-four Fine Arts of the Hindus. It was not known if there are any works on this Art. One has been discovered in the Durbar Library, Nepal. The Author is Çubhaṇkara and the work is entitled Hastamuktāvalī. There are 39 different forms of dances mentioned and described in this work. A MS. of this work has also been found in Darbhanga. In Another MS. in the Durbar Library there is a complete commentary of the work by Ghanaçyāma entitled Hastamuktāvalisārasamuddhṛtikā. The commentary was composed at the instance of Ananta, daughter's son of King Jagaj-jyotirmalla for the edification of his son.

Some works on the art of singing are already known and a few have been published. Some rare works have been found both at the Durbar Library and elsewhere. Of these Gāyanalocana opens with a description of the tunes that sound charming at different hours of the day and ends with a high eulogium on the art of Music. Saṇgītacandra was with great effort procured by Jagajjyotirmalla from Southern India. It is an encyclopœdia of all the fine arts connected with music. It describes how a music party is to be formed ; how the audience is to be located ; how it is to be gratified ; how the stage is to be constructed ; who is to be the president of the assembly ; who are to be its members ; how

the performance is to begin; the style and language of the performance; the motions of hands and limbs; the circles of dancing; the feelings and sentiments to be represented; the qualifications of the music-master, the professor of music, the singers, the actors, the dancers; and so on. Saṇgītabhāskara is a commentary on the former. It was composed by Jagajjyotirmalla with the help of a Maithila Paṇḍita Vaṇgamaṇi. The same Royal Author composed a work on music entitled Saṇgīta sārasaṇgraha. Brahmā is said to be the Primordial founder of the art of music, dancing, and dramaturgy, he gave it to Bharata who composed a large work in hundred thousand ślokas. The Rājā says that it is not known whether this work still exists or not, but he consulted the short work of Bharat, the work of Vyāsa (chapters in the Agnipurāṇa are meant, I believe) and of Bipradāsa and all other works that came within his purview.

On Architecture there have been found two works, one Hindu and the other Buddhist. The Hindu work is Pratiṣṭhātattva, or Mayasaṇgraha. Though a delapidated copy yet the MS. seems to be a better redaction of the work than the copy once possessed by the late Rājā Rājendralāla Mitra and now in the possession of Babu Nagendra Nath Vasu. The Buddhist work is named Kriyāsaṇgrahapañjikā by Kuladatta. This is a work on Buddhist ritual, but it has some chapters devoted to Temple and Monastic Architecture. A MS. has been acquired for Government. There is another copy in the Hodgeson collection, now belonging to the Asiatic Society of Bengal.

The most ancient and the most respectable work on Erotics is by Vātsyāyana, entitled Kāma Sūtra. It is a very interesting work, covering the whole ground of human life anxious for the attainments of the three great aims of life, namely, Dharma (virtue) Artha (wealth) and Kāma (pleasures of the senses). It gives much curious information about life in ancient India not to be found in other works. Works like Manu, the codes of law, the Purāṇas and the Kāvyas give only one phase of life, the bright, the social, the conventional life. But the life as described in this work is real, vigorous and manful. MSS. of this work can be had in many places and it has been printed for private circulation only. Later works on this subject are, however, very inferior to it and of these several have been found within the years under notice. One Nāgarakasarvasva by Padma Çrī Jñāna, a Buddhist writer who commences with an invocation to Mañjuçrī, who is at once Sarasvatī and Madana to the Buddhists. The author, probably a monk, learnt this science from Vāsudeva a Brāhmaṇa, well versed in all curious lore. This work also has some chapters, *i.e.*, the earlier ones, dealing with life in ancient India, its ends and aims, and its energies and exertions. The Royal author Jagajjyotirmalla wrote a commentary on this work. Both the text and the commentary are to be found in the Durbar Library, Nepal. A commentary on the Rasamañjarī, acquired for Government, also belongs to this subject. It is by Gopāla Bhaṭṭa. There are five stray leaves on this subject in the Durbar Library in which the age of woman is taken into consideration as a factor in the subject-matter of the science. Kāmakalā by Kokka, a work on erotics written for the entertainment of Vainyadatta is a modern work on the enjoyment of the company of females. The opening verse shows the aim and object of the work. The work is perhaps the same as the Ratirahasya; at least the author and the author's patron, are the same. For Ratirahasya, see Burnell's classified Index of Sanskrit MS. in the Palace at Tanjore. Kāma-kalā has been found in the Durbar Library.

ASTRONOMY. Many works on Astronomy, Astrology, and Jātaka have been found during the years under review. To give detailed description of each MS. would be too long and too uninteresting. Therefore, leaving it for the prefaces of the various volumes of Notices of Sanskrit MSS. in various stages of maturity, I shall content myself by giving some description of two MSS., namely, Kauçalyakusumāvali and the text and commentary of the Khaṇḍakhādya by Brahmagupta.

Kauçalyakusumāvalī by Rājabrahmavardhana was found at the Durbar Library, Nepal. It treats of the auspicious and inauspicious omens. It quotes from Brahmajāmala, Koçalāmata, Narapatijayacaryyā, Barūha, Horāçāstra, Çakunaçāstra and so on. The MS. is incomplete. Khaṇḍakhādya by Brahmagupta is based on the astromomical treatises by Āryyabhaṭa. It is a Karaṇagrantha. It was copied in Newar Saṃvat 470 corresponding to 1350 A.D. Çrīdatta's commentary on the above was copied in Newar Saṃvat 654 corresponding to 1534 in the reign of Prāṇamalla Deva. The Text is termed Khaṇḍa

Khādya because Khaṇḍa means molasses and as any food prepared with molasses is sweet to the taste, so would this short work by Brahmagupta, the son of Jiṣṇu, be attractive to all. The object of the text is this :—

As the Smṛtis, though written by Ṛṣis seem to contradict each other in certain matters, so do the Siddhāntas by Brahmā, Sūryya, Soma, Vaçiṣṭha, Romaka and others contradict each other in certain matters. For this reason Āryyabhaṭa for the benefit of his pupils made a compilation. But it was an elaborate work ; a short and easy work was therefore composed. Çrī Datta wrote a commentary on it to make it easier, if possible.

Bhujabala a work on Astrology by Bhojarāja has been found in Orissa. It contains the process of neutralizing the influence of inauspicious stars.

Nītiçāstra. Kauṭilyast Kāmandaka, and Çukra are the early writers on politics. There works show Indian life in full vigour. Since then few works were written on politics. Just before the Muhammadan Conquest, however, a work was written in Mithilā when Mithilā bloomed into new life under the Karṇāṭakis and the subsequent Brāhmaṇa dynasties. Caṇḍeçvara the minister of Bhaveça, one of the early Karṇāṭaka kings, wrote a work on politics covering the whole ground of administration, Military, Civil, Judicial, and so on. This work is based on the works named above and on others that were current at the time. The author wrote under the order of the king. The minister Caṇḍeçvara is well known as one of the most gifted compilers of Smṛtis.

Darçana :—Different countries of India have shown aptitute for different systems of philosophy. Thus ancient Bengal contented itself with Mīmāṃsā and Modern Bengal distinguished itself wholly with Nyāya-Vaiçeṣika. Orissa concerned itself with Mīmāṃsā ; Mithilā with Mīmāṃsā and Nyāya ; and Nepāla with Nyāya and Buddhist Philosophy. This aptitute is faithfully reflected in the results of the search of philosophical manuscripts for the past six years during which the Bengal search was active in all these various countries. Those engaged in the operation of the search of Sanskrit MSS. have lighted upon some exceptionally important discoveries, namely, those of Buddhist and Mīmāṃsā Manuscripts of great value and great antiquity. To take up the Buddhist works first. Two manuscripts were received from Nepal purporting to be the works of Paṇḍita Ratnakīrtti on some of the most obscure and difficult points of Buddhist philosophy. On close-examination these proved to contain not two but rather three, or to describe more accurately, two works, of which one had two parts. The first is Apohasiddhi. The word Apoha is very important in Buddhist philosophy. It enters into the definition of Pratyakṣa which runs thus, Kalpanāpoḍhamabhrāntam (see Nyāyavindu). The treatise of Ratnakīrtti (8 leaves only) concerned itself with the meaning of the word Apoha. The other work, in two parts, is the Kṣaṇabhaṇgasiddhi proving that no entity exists for more than one kṣaṇa. The first part proves this by the application of the direct method and the second part by the application of the indirect method ; one by Anvaya vyāpti the other by Vyatirekavyāpti, one by positive examples and the other by negative examples. The first part is complete and the second part is incomplete. The first part was copied by Avimukta Trilocana Datta and the second part together with the Apoha siddhi by Trailokya Datta. The first part has 11 leaves and the second breaks off at the end of the ninth. This is, I believe, the first philosophical treatise on any Buddhist doctrine that has come to light. In spite of vigorous search for Buddhist MSS. in Nepal, Tibet, China, Japan, and India for more than half a century by eminent men like B. Hodgeson, Wright, Prof. Sylvain Levi and others, the philosophical works always eluded discovery. Bodhicaryyāvatāra and Mādhyamakavṛtti are books more of religion and faith than of philosophy, written more in a popular style for attracting the minds of men than in an exact and accurate language required in a work on philosophy. Nyāyavindu, the great discovery of the late lamented Professor Peter Peterson, is more a treasise on Buddhist logic than on philosophy. These are the first treatises written in a philosophic style and on philosophical topics. The antiquity of the work is proved by the fact that the author mentions Çaṇkara, Trilocana and Nyāyabhūṣaṇa and that his doctrines have been examined by Mādhavācāryya in his Sarvvadarçanasaṇgraha, and Udayana in his Bauddhadhikkāra. He gives a summary of Çaṇkara's arguments against the Buddhists in a few words and refutes them and in making the summary he shows a mastery over the Sanskrit language and the philosophical style which is unique. Nyāyabhūṣaṇa is an ancient writer on

Mīmāṃsā now almost forgotten. A work by him has been discovered by Professor Bhandarkar at the Bhāṇḍāra or library of the Bhābhānupāḍo monastery at Pāṭan or Anahīlapattana, the last Hindu Capital of Guzerat. Nothing is known of Trilocana. The Author of the Sarvvadarçana probably had Ratnakīrtti's book before him, when writing the portion of the work concerned with Bauddhadarçana. He speaks of the theory of Kṣaṇabhaṇga as proved by the direct and indirect methods of drawing inference. He quotes a Buddhist verse "yat sat tat Kṣaṇikaṃ yathā Jaladharaḥ, santaçca bhāvā amī" which is only a slightly changed version of a passage found twice in this work, *viz.* Yat sat tat Kṣaṇikaṃ yathā ghataḥ santaçcāmī vivādāspadībhūtā bhāvāḥ. Then again Mādhavācāryya seems to have taken all his arguments from Udayanācāryya's Bauddhadhikkāra (Fie to the Buddhists). Udayana again quotes the same words in prose in a slightly changed form, namely, Yat sat tat kṣaṇikaṃ yathā ghaṭaḥ santaçca vivādādhyāsitaḥ çabdādiḥ. Udayana categorically refutes the arguments found in the Kṣaṇabhaṇga siddhiḥ of Ratnakīrtti. As the quotations are in a slightly modified form it is not quite sure whether Udayana takes them from Ratnakīrtti. Still it would be well to determine the date of Udayana. In an edition of the Ātmatattvaviveka, otherwise named Bauddhadikkāra (Calcutta, 1822 Çaka) by Udayana the date of Udayana is given as Tarkāmbarāṇkapramiteṣvatīteṣu Çakāntataḥ. The editor takes the word Tarka to mean 6, the six systems of Hindu Philosophy; thus the date according to the editor is 906. Çaṇkara belongs to the beginning of the Eighth Century and so Ratnakīrtti is likely to come between these two dates. Another ground for inferring high antiquity of the work is the fact that his opponents are Vedāntists and Mīmāmsists and not the Naiyāyīkas, who in later times were the uncompromising enemies of Buddhists. Perhaps, when the work was written their supremacy was not yet established or they were not in existence.

Professor P. Peterson edited his Nyāyavinduṭīkā from two MSS. described in his preface. A third dilapidated copy has been found during these six years. Professor Peterson was informed of this and he wrote back thanking me for the letter. But he died shortly after.

MĪMĀMSĀ. The most important Mīmāṃsā MS. obtained is a copy of the Vidhiviveka by Maṇḍana Miçra. It was found in the Çaṇkara Maṭha at Puri. It is a work on the Bhaṭṭamata of Mīmāṃsā School. Maṇḍana Miçra was the great opponent of Çaṇkarācāryya but, who when worsted in argument became Çaṇkara's disciple, obtained the name of Sureçvarācāryya and wrote an immense number of Kārikās on Taṇkara's bhāṣya. Vidhiviveka was written when he was a great Mīmāṃsaka before his conversion. This work was long searched for, as its ṭīkā by Vācaspati Miçra was known to the world. Vācaspati wrote commentaries on all the six systems of Hindu Philosophy. His Mimāṃsā work the Nyāyakaṇikā was a commentary on Vidhiviveka. The Council of the Asiatic Society have entrusted me with the work of editing the MS.

In the collection of the Librarian of the Raj Library, Darbhanga, there is a MS. of the Mīmāṃsāvālabodhinī by Çaṇkara Bhaṭṭa, son of Nārāyaṇa. It is an elementary treatise concerned with the connotation and denotation of terms, the meanings of injunctions, of prohibitions, and of the meanings of grammatical terminations and so forth.

Bhāṭṭabhāskara by Jīvadeva, was found at the same place. It is, however, only a fragment of a large work. The fragment deals with Darçapaurṇamāsa. The author is the son of Apodeva whose elementary work on Mīmāṃsā, the Nyāyaprakāça known as the Āpodevī is the standard book on Mīmāṃsā throughout India.

A commentary on the Āpodevī by Anantadeva another son of the Author has been found in the same collection. It is entitled Bhāṭṭālaṇkāra. It is in two parts both of which have been found. All these works belong to the Bhaṭṭa School of Mīmāmsā.

SATKHYA and YOGA. The school of Patañjali is represented by Pātañjalarahasya by Rāghavānanda Yati the disciple of Advaya-Bhagavat, who again is the disciple of Viçveçvara. The Author aims at supplementing the works of Patañjali, Vyāsa, and Vācaspati, that is, he writes a commentary on Tilaka which explains the Bhāṣya commentary by Vyāsa on the Yoga-sūtras of Patañjali. So Rāghavānanda's work is a commentary in the third remove. The same Rāghavānanda writes a commentary on the Sāṃkhya Tattvakaumudī by Vācaspati Miçra. This is the only work on Sāṃkhya by which that school is represented in these pages. These two works also, were found at the house of Babu Gaṇgānātha Jhā, the Librarian, Rāj Library, Darbhanga.

VEDĀNTA. At the Çaṇkaramaṭha at Purī was found a commentary on the Brahma-sūtras, entitled Brahmāmṛtavarṣinī by Dharma Bhaṭṭa. The MS. is incomplete. It contains only the third chapter.

Kṛṣṇatattvaprakāçikā, a commentary on the Brahmopaniṣad by Keçava, hailing from Kāçmīra, represents the Nimbārka School of Vedānta. The MS. begins with Rāmānujāya namaḥ. That should not mislead people to think that the work belongs to the Rāmānuja School as the MS. was copied most probably at the Rājagopāla maṭha at Purī, a great strong-hold of the Rāmānuja School, where the MS. was found. The school of Nimbārka sought to evolve a system of Kṛṣṇa worship from the Brahma Sūtras.

Brahma-Sūtra-vṛtti is an annonymous commentary of the Vallabhācāryya School on Vedānta philosophy. It has been found at the house of the late Babu Hariçcandra of Benares. This is a new school founded in the Sixteenth Century in Western India evolving a rather loose system of Kṛṣṇa worship from the Brahma Sūtras.

In the Library, a splendid one, belonging to the Mahārājā of Benares there is a good and complete copy of the MS. of Brahma-Mīmaṃsā-Bhāṣya by Çrīkaṇṭha Çivācāryya evolving a system of Çiva-worship from the Brahma-Sūtras.

Vyākhyā-jyotsnā is a commentary on the Govinda-bhāṣya by Baladeva Vīdyā-bhūsaṇa, a Bengali Paṇḍita, who became a follower of the Caitanya School and lived at Vṛndāvana. The commentary is by Vāṇīçvara, probably a Bengali, who in the preamble makes his obeisance to Pītāmbara, his preceptor, Sarbbabhama, the great founder of the Navadvīpa School of Nyāya philosophy, who became a convert to (Caitanyism in his old age and lived at Puri), and Çrīrāma and others. This MS. was found at the house of Jagannātha Pāṭh-joṣī at Purī.

Vedānta-Mandākinī is a commentary on a curious Vedānta work entitled Nyāya Cūḍāmaṇi composed by Mādhava Sarasvatī, a disciple of Viçveçvara Sarasvatī. Dr. Hall saw a fragmentary MS. of the text at the house of Vīṭṭala Çāstrī Joṣī of Benares. During the period under notice has been found a complete MS. of the commentary, which is by Nārāyan Sarasvatī, a disciple of Govindānanda Sarasvatī, at the house of Çiveçvara Jhā in Durbhanga. The text and commentary are both important works, as they are both concerned with the refutation of Nyāya doctrines in favour of Vedānta. The text is divided into five chapters entitled prakāças. The Kusumāñjali of Udayana is the great object of attack.

Nyāya :—Udayanācāryya holds the same position in the Nyāya-vaiçeṣika School as Çaṇkara holds in the Vedānta. His works are many and varied. His commentary on the bhāsya of Praçastapāda on the Vaiçesika-Sūtras and his commentary in the fourth remove on the Gautama-Sūtras are well known. His Kiraṇāvalī, his Bauddhadhikkāra, and his Kusumañjali are regarded as models of style and argument. A short but very important work by him entitled Lakṣaṇāvati has been found at Darbanga. It gives accurate definitions of the six categories of the Vaiçeṣika School. The work deserves wider circulation.

In the Mahārājā's Library at Durbhanga there is an anonymous commentary on the Anumānapariccheda, entitled Prabhā. It is a complete MS. The commentator is the son of Çivapati.

In the same Library was found a commentary on the Pratyakṣa chapter of the Tattva-Cintāmaṇi by a Maithila Brāhmaṇa named Kaviratna.

Another curious work was found in the same Library entitled Khaṇḍanakuṭhāra by Gokulanātha. The Khaṇḍana-khaṇḍa-khādya of Crīharṣa refutes the doctrines of all the various systems of Philosophy current in India and establishes a theory of Anirvācyavāda, *i.e.*, the world is beyond comprehension, a sort of transcendental theory of modern Europe. The work was written in the century preceding the Muhammadan conquest. The work became very popular in Mithila as soon as that country acquired a political importance under the Karṇātakis and the subsequent Brāhmaṇa dynasties and attained a literary excellence in various branches of knowledge in Sanskrit, and in Vernacular poetry, which is remarkable. Two commentaries were written on the Khaṇḍana, one by Barddhamāṇa, the son of the illustrious Gaṇgeça Upadhyāya, the founder of the Modern School of Nyāya-vaiçesika, and, the other by Çaṇkara Miçra, the commentator of Praçastapādabhāṣya. The present work professes to be a summary of the three preceeding works. It is called a

Kuṭhāra, or, an axe, with the help of which the hard lump of molasses is cut asunder and made available to common folk.

Nyāyāmṛta by Vyāsa-yati and its commentary by Rāmācāryya already described by Dr. Hall have been found at the Dumraon Rāja-bāṭi and at Durga-ghāṭa in Benares respectively.

Navīnanirmāṇa by Raghudeva Çarmā, a commentary on the chapter on Inference in Gaṇgeça's great work has been found at Durga-ghāṭa in Benares at the house of Bābācārī-Çāstrī. It is a nearly complete MS.

Çabda-maṇi-prakāça by Haridāsa Nyāyālaṇkāra is a commentary on the Çabda-khaṇḍa of Gaṇgeça's work. The word Maṇi means Cintāmaṇi which again is an abridgment of Tattva Cintāmaṇi. Haridāsa's commentary on Kusumāñjali of Udayana is known, but the fact that he wrote anything on the Cintāmaṇi was unknown even at Navadvīpa.

Smṛtis:—New original Smṛtis are not likely to be discovered. But new commentaries are expected and compilations in plenty. The compilations show the life and character of the people among whom they are current.

Thus, the Uḍiyās are connected with the people of Southern India. The Gangas were for a long time the lords of Orissa and they came from Karnāṭa. The Teleṇgās were the rulers of Orissa after the Gaṇgas. The Brāhmaṇas all came from the south. The Smṛti compilations in Orissa show a predillection for the Vedas, not to be found in Bengal. In Bengal, the Tantras come in for a larger share of attention in the Smṛti compilations than in any other country. The Maithila Compilations are in the midway. The doctrines of Mīmaṃsā are more respected in Orissa than in Mithila and more in Mithila than in Bengal. In Nepal there are no new compilations. The Nepalese are governed partly by the Maithila works and partly by the works current in Kūrmāñcala, Kumaun. The Nepal compilations are wholly Tāntrika.

Orissa was never explored and so a large number of Smṛti works have been found there not known before. One of these is Nītyācārapaddhati by Gopālānanda on the daily duties of the professors of the Sāma Veda in Orissa. Nityāhnikācāra by Vidyākara Vājapeyī has been quoted by Raghunandana of Bengal and so the work must have been written at least four hundred years ago. Nītyācārapradīpa by Narasiṃha Vājapeyī is a more modern work on the same subject, but it is a much larger work than the former and divided into eight parts. His grand-father was Dharādhara of the Kautsa gotra, who performed many sacrifices. His father was Murāri Miçra. Prāyaçcittapaddhati by the same Rāmacandra Somayājī whose work entitled the Nāḍīparīkṣā has already been noticed in these pages. He is the son of Sūryyadāsa and wrote his work at the Naimiṣāraṇya in Saṃvat 1405. He calls Vidyākara his preceptor. This gives a clue to Vidyākara's date. He is probably the same as the Author of the Nītyācārapaddhati just noticed.

Divyasiṃhakārikā is an abridgment in verse, by Divyasimha of the Vātsāyana gotra, of his Kāladīpa and Çrāddhadīpa.

Dānadīpāvalī is a work of the same nature as the Dānakhaṇḍa of Hemādri, *i.e.*, it lays down rules for making gifts. The author is a minister to a King of Orissa, described as Gajapati Niḥçaṇkabhānu.

Tithinirṇaya is a Smṛti Compilation of the Maithila School by Pakṣadhara Miçra, perhaps, the great Maithila commentator on the Tattva-cintāmaṇi, on the determination of the tithi.

Çuddhinibandha by Murāri was written in the fourteenth century. Murāri's father was Rudra Çarmā, the son of Harihara, the chief Justice of Devasiṃha, who sat on the same throne with the King. His father Jayadhara Lādh was the chief Justice of Bhavasiṃha. The colophon of this work is rather curious. It says Koçiçvara kṛtā Çuddhipradīpikā Samāptā. The name of the Author and the work are both different from those given in the text.

Bardhamāna Upādhyāya was the Dharmādhikāra or chief justice of Mithilā under the Karṇātakis. He wrote a large number of Smṛti compilations. One of these has been recovered from Durbhanga. This work is entitled Dvaitaviṣayaviveka, *i.e.*, decision of doubtful points.

Gonṭi Çarmā is the Author of a work on the religious duties of Çūdras. He wrote it under the order of Vāsudeva, son of Rabikāmadeva. He often came victorious from disputations in assemblies of Paṇḍitas under the king Rāma bhadra. The MS. is incomplete.

Smṛtidarpaṇa, divided into five chapters called Prabhās, by Haladhara Ratha Dikṣita, son of Padmanābha and grandson of Ramachandra Ratha, is a work in which the mixed castes have been fully dealt with and their livelihood, duties, and usefulness have been discussed. All caste regulations have been fully considered. The Author also wrote a work on Rhetoric entitled Kāvya-tattvavicāra.

Another work of the same name has been found is Orissa written by Yogipraharāja, a scion of an influential family of brahmaṇas who for many generations were the spiritual guides of the Rājās of Orissa and obtained Çāsanas, *i.e.*, grants of villages. They wanted to have a standard Smṛti work of their own and got this work written. The writer does not appear to be a very ancient one as he follows Gadādhara who flourished about 300 years ago.

Taṇtra:—Several works of Tantra were obtained from Tangail Subdivision of Maimensing. There are many Paṇḍitas there who practice Tāntrika rites. Paṇḍita Bhavānīnātha Bhattācāryya is one who is proficient in Tantra. At his house was examined a work entitled Uttarā Tāntra which professes to belong to the class Uttarāmnāya. Some of the Tantras are classified under the names of the quarters, such as Uttarāmnāyaḥ, Dakṣiṇāmnāya, Pūrvvāmnāya and Paçcimāmnāya. The present work treats of the process of homa on cremation grounds, the process of worshipping Çakti, and the process of attaining success in guṭikā, *i.e.*, in rapidly going long distance by supernatural power.

At the same house was examined another work entitled Kālīkulāmṛta. The MS. is incomplete. It treats of the process of worshipping Kālīkula, a term which has been explained elsewhere. It has hymns which are solemn and mysterious. In the same house was found a MS. of Kālī Tantra on the worship of Kālī in her most propitious mood.

Kumārītantra also belongs to the collection of Bhavānīnātha. It emphasises the fact that in the Kali yuga, the only worship which enables a man to attain the four great aims of life, is that of Kālī.

Bhavānīnātha has another work entitled Devaḍāmara. Though named after the gods this Ḍāmara enumerates the demi-gods. These are not the 8 classes of Amara Siṃha; but 24 classes. They are all mischievously bent and do a good deal of harm to mankind unless propitiated. The present work is concerned with Mantras to ward off their evil influences. These Mantras are in Assamese, a dialect of the Bengali.

From Nīlarūpa one gathers that of all the colours, Nīla or dark is the best. So Tārā in her blue form should be worshipped by those who wish to attain success. The goddess should be Nīla, and termed Nīla Sarasvatī. Elsewhere I have shown that Tārā, Ekajaṭā, and Nīla Sarasvatī are one and the same goddess and they have all been grafted from Buddhist Tantras. In Bhavānīnātha's house there is a work entitled Nīla Sādhana Tantra in which the worship of Nīla Sarsvati in the left-handed form has been greatly praised and pronounced efficatious. The worship should be conducted in the dark fortnight, and on cremation ground; the goddess should be worshipped under the title of Jayadurgā.

In Orissa one Tāntrika compilation only has been obtained at the house of Pitāmbara Agnihotrī. It is rather curious that an Agnihotrī, thoroughly Vaidika in religion and faith, should have a MS. of the left-handed form of worship. The compilation is by Kaviçekhara. The date of composition is Çaka 1602 and its extent is 16 paṭalas. It deals with all the ordinary topics of a Tantra treatise plus the conduct of a Vīra, the attainment of success by sitting on a corpse, and the attracting of aerial beings and bringing them under control.

Another rather doubtful work of this class is the Durgotsava-candrīkā by Rāmacandra Gajapati, a Rājā of Orissa, who refers to Içāna-saṃhitā, Kalikā-purāṇa, Rudra-yāmala, Sammohana Tāntra, Tattva-sāgara, and other works. It deals with the worship of Durgā in autumn, the great festival of Eastern India. The whole work is in verse.

Nepal is the great place for Tantras. Vedas have the least influence there. The little of Vedic Hinduism that is there, is to be found among brāhmaṇas and that again among Maithila and Kūrmāñcalīya settlers. The Buddhists of Nepal are wholly Tāntrikas, so are the Çeomārgīs or Hindus. Some ancient works on Tantra have been already adverted to. Many more have been examined. Some of them will be noticed in this report, the rest will be dealt with in the prefaces of the various volumes that are to come out shortly. One of these is Jayadrathayāmala, a rather longish work, on paper, extending to about 3,000 çlokas.

The MS. is not very old. It is dated Newar Saṃvat 762 corresponding to 1642 A.D. It treats of some topics to be found in the Kulārṇava. It was for a long time suspected that the worship of Kālī did not originate with the higher classes in India. The present work says that the Parameçvarī should be worshipped in the house either of a potter or an oilman, two castes holding a very low position in Hindu society. The entire work is said to extend to 24,000 çlokas; the present work, then, is only a fragment. The whole work is divided into 4 parts of 6,000 çlokas each, called Ṣaṭkas. The present is a portion of the second Ṣaṭka. It treats of the worship of various forms of Kālī, namely, Dambarakālī, Gahaneçvarī, Ekatārā, Caṇḍaçavarī, Vajravatī, Rakṣā-Kālī, Indīvarīkālikā (perhaps the same as Nīla Sarasvati) Dhanadā kālī, Ramanyā, Içāna-kālī, Mantramātā. The first part of the work is named Kālasaṅkarṣaṇi, second part is called Vidyāvidyeçvarī-cakra and a third part Yakṣiṇī-cakra. The Colophon of the work, like that of all ancient Tantras, is too long and appears to be a string of names the import of which, if it existed at all, is lost. It runs thus in the present case. Iti Çrī bhairavīsrotasi, Vidyāpīṭhe Çiraççhede Jayadrathayāmale Caturviṃsatisāhasrike Mahākālikā Tantre Dvitīyaḥ Ṣatkaḥ, &c., &c.

The question of the Saṃhītās has already been discussed. They are to be regarded as Tantras in these days and here is another work of that class. It is a palm-leaf MS. belonging to the Durbar Library, Nepal. The name is Jayākṣara Saṃhitā or Jnānalakṣmī. Unlike the Tantras the Saṃhitās are attributed to human beings. In this case it has been attributed to Sādhaka Candra Datta, the disciple of Ekāyanācaryya, who is an object of special favour of Nārāyanagarbha. Four of the paṭalas are named, namely, the twelfth, Mānasayāga; twenty-third, the Çrāddha of the dead, Twenty-fourth, Antyestividhi; twenty-fifth, Prayaççettavīdhiḥ.

The Uttarāmnāya has already been explained. There is a work entitled Pūrvvā mnāya in the Nepal Library. But curiously enough it professes to be from a human hand. The author is not Çiva, but one Ratna Deva. It treats of 28 Karmas, some of which are Pañcapraṇavanyāsa, Dakṣakaranyāsa, Aṇgāṣṭakanyāsa, &c., &c.

Jhaṇkāra-karavīra sounds well; but the complete work in 8,000 çlokas has not been found; nor even a good fragment; one chapter only has been found; and that relates to the worship of Caṇḍakāpālinī, a bhairavī seated on a lotus with a thousand petals and on a peacock's tale.

The publication of the Çabdakalpadruma, a Sanskrit encyclopœdia by Sir Rājā Rādhākānta Deva in 1821, fired many people with ambition to immortalize themselves by similar comprehensive publications. One of these is Kṛṣṇa Chandra Vyāsa an Up-Country Brāhmaṇa living in Calcutta who raised a large sum of money from Princes and Rājās of India to publish a comprehensive work on Indian songs. This is called Rājakalpadruma. But he could publish one volume only of it before death carried him away to the other world. That volume has saved many Bengali songs and poets from oblivion. This was published in 1846 A.D. From a similar motive Mahārājādhirāja Rājendra Vikrama Shāh of Nepal who reigned from 1816 to 1851 planned a comprehensive work on Tantras entitled Rājakalpadruma, but only a small portion of it was written. The various revolutions of his troubled reign prevented his finishing it. A MS. of this work has been found in the Durbar Library, Nepal.

Kāvyas :—There is a fine palm-leaf Manuscript of a unique Kāvya written in Bengal, in the Durbar Library. This is Haricarita in thirteen cantoes by Caturbhuja, who wrote the work at Rāmakeli, a Suburb of Gauḍa, in Saka 1415, *i.e.*, in A.D. 1493. The Author was a Bengali Brāhmaṇa of the Vārendra distribution. He gives a long genealogy of his ancestors. One of his ancestors Svarṇarekha obtained from king Dharmapāla the village of Karañja as a grant. Various families of the Vārendra Brāhmaṇas call themselves Karañja Gāñi, *i.e.*, the lords of the Village Karañja. If Svarṇarekha had obtained the village from Dharmapāla (875-900) and formed the nucleus of a Gāñī, the system of Gāñīs among the Brāhmaṇas of Bengal must be very old and the date of the introduction of five Brāhmaṇs in Bengal would fall somewhere in the sixth century. The work is based on Bhāgavata and celebrates the Kṛṣṇa Incarnation of Viṣṇu.

Amṛtodaya-nāṭaka by Gokulanātha is an imitation of the Sanskrit Allegory Prabodhacandrodaya of Kṛṣṇa Miçra. It contains, however, a much deeper allegory than Prabodhacandrodaya. It has five Acts: the first, on hearing, the second, on cogitation of the heart;

third, an attempt to realise what is thought of; fourth, the interview of the God of death with the soul; fifth, the attainment of salvation.

Açvamedha-nāṭaka is based on the Jaimini Bhārata which contains only the Açvamedha parvan. The Author is a king of Nepal, Sumati-Jitāmitra-Malla-Deva of the Solar race, reigning at Bhātgaon.

Gīta-digambara is a drama written in imitation of the inimitable Gītagovinda of Jayadeva. It was written by Vaṃçamani a Maithila brāhmaṇa whose father was Rāmacandra. The Author lived in Nepal and wrote this work shortly after the performance of the gift of Tulāpuruṣa by Pratāpamalladeva about the begining of the seventeenth century.

Bhaktavijaya-Kāvya is a still more modern work by Lalitāballabha in honour of the great conquest made by Pṛthvīnārāyaṇa, the founder of the Gorkha greatness.

Yaduvaṃça by Kaçīnātha, son of Çaṇkara and Rohinī, is written in imitation of Bhaṭṭi for the purpose of teaching grammar. All the previous works on this head are from the Durbar Library, Nepal.

From Orissa comes Abhinava-Gīta-Govinda by Puruṣottama Deva, a Gajapati king of Orissa. It is a spirited imitation.

Kapphinābhyudaya has been already fully described by M. R. R. Çeṣagiri Çāstrī of the Presidency College, Madras, in his Report on a search for Sanskrit and Tamil Manuscripts for the year 1893-94. Kapphina is known in Thibet as Kapina. But the Madras transcript of the work is not good. Another copy of the work has been found in Orissa at the house of Gopīnātha Miçra of Purī, Dāmodarpura Çāsana.

Çiva-Nārāyana-Bhañja-Mahodaya-nāṭikā by Narasiṃha Miçra is an allegory from Orissa. The Author lived under the patronage of Çiva-Nārāyana Bhañja, Rajā of Keũjhor. The work ends with Jīvanmukti, emancipation in life.

Samṛddha-Mādhava Nāṭaka, by Govinda Kavi-bhūṣaṇa, who belonged to Bharadvāja gotra and was a feudatory Rājā, has been examined at Purī. It is also in imitation of Gīta Govinda.

Bhāratāmṛta-Kāvya by Divākara Kavicandra rāja, son of Vaidyeçvara and Pativratā, is based on the story of the Mahābhārata.

From Noakhali comes the description of a Nāṭaka entitled Kuvalayāçva-carita by Lakṣmaṇa Māṇikya of Bhuluā, one of the twelve chiefs who assumed almost independent power in Bengal just before the Mughal conquest. The work is based on an episode of the Mahābhārata, namely, the story of Madālasā and Kuvalāyaçva.

The Royal bard had a worthy son in Amara-māṇikya, who extended the boundary of his dominions and composed a drama entitled Vaikuṇṭhavijaya, based on the story of Uṣā, the daughter of the Asura Vāṇa. One of her attendants took away Aniruddha, the grandson of Kṛṣṇa, to Vāṇa's palace and there he lived with Uṣā as his wife. Kṛṣṇa knowing what had happened and anxious for the life of his grandson, led an army to Vāṇa's Capital; Mahādeva fought on the side of Vāṇa but was defeated by the superior power of Kṛṣṇa.

Gaṇgavaṃçānucarita by Vāsudeva Ratha, an Utkala Brāhmaṇa, is an important work for the history of Orissa during the last few centuries of the Rule of the Hindus in that country. The work is written in the form of a dialogue between Līlā and Vidyārṇava two Eulogists. Hailing from Karṇāṭa, the founder of the Gaṇga Vaṃça in Orissa is Coḍaṇgadeva, the Coḍa Gaṇgadeva of the inscriptions, who after the fall of the then king of Orissa, known as Gajapati, established himself in the country. He was the son of a brāhmaṇa widow by Mahādeva. He reigned for 74 years. His son was Rājarājeçvara who reigned for nine years only. His son was Atiratha Deva who made a beginning of the Temple of Jagannātha and who had a long reign of 71 years.*

* Coḍaṇgadeva reigned 74 years, founded the Empire.
Rājarājeçvara „ 9 years.
Atiratha „ 71 years, commenced the Temple of Jagannātha.
Kāmadeva continued the work.
Madana Kāmadeva do.
Anaṇga Bhīma Deva completed the work, 1119 Saka.
Laṇgūla Nṛsiṃha Deva built the Black-pagoda. From this time the family is named Nṛsiṃha family.
Bhīma, Nṛsiṃha Deva.
Puruṣottama Nṛsiṃha Deva reigned 10 years.
Kavi Narasiṃha Deva „ 25 years.
Akaṭaṣabaṭā Nṛsiṃha Deva „ 26 years.
Pratāpa Nṛsiṃha Deva „ 31 years. The family became extinct.
Niḥçaṇka-bhānu, of a collateral family, became King of Orissa, reigned 14 years.
Vātula-bhānu, reigned 37 years.
Vīra-bhānu „ 36 years nine months.
Sutanu-Bhānu / Kucika-Bhāun „ 13 months.

Baghela Vaṃçāvali by Lālamaṇī Tripāṭhi, who is termed Kurupañcāla-ciromani, and Mahāmahopādhyāya Lāl Paṇḍita is inthree cantos. The first king is Karṇadeva, the second Sahāgadeva; Purūrava, Vīçāladeva Bhīma Malla, Vaṇika Deva, Valana, Dalaka, Bariāra Bolāra Deva, Siṃha Deva, Vīrāma, Narahari, Bhayada, Çālivāhana Vīrasiṃha Vīrabhānu, Rāmacandra, Vīrabhadra, Vikramāḍitya, Amareça, Anupasiṃha Deva, Bhānusiṃha are the other Kings. It is said that the Rājās of Khaṇḍapāḍā in Orissa belong to the Baghela family. The work was composed in "Vedāgnimunibhūvarse," *i.e.* 1734.

Adbhutārṇavanāṭaka by Kavibhūṣaṇa was composed at the command of Içvara Rāya Rājā. It is in 12 Acts. Such a large number of Acts is not sanctioned by Rhetoricians. The work describes the life and court of Içvara Rāya of Navadvīpa or Kṛṣṇanagara.

Adbhutarāghava by Vanamāli Miçra commences in a curious way. The Sūtradhāra comes and says that the people of this place have been confounded by the actors representing the various rasas such as Vīra, Adbhuta and so forth; and it is now high time to comfort them by some charming performance and what can be more charming than the work of Vālmīki. The drama is written in imitation of Bhavabhūti's Mahāvīra-carita. This work hails from Orissa.

The works written in imitation of Kālīdāsa's Meghadūta are known as Dūtakāvyas. The Bengalis have excelled in this form of poetry. (See Preface to Vol. I, Second Series of the Notices of Sanskrit MSS.). I have now the satisfaction to report that the Maithilas, too, have their Dūta-kāvyas. Vṛṇga-Dūta by Gaṇgānanda Kavīndra, a Maithila brāhmaṇa sends the black-bee as a Messenger from a lover darker than the new cloud,.weak and emaciated with anxiety for the object of his love, to the heroine.

Setudarpaṇī is a commentary on the Prākṛta poem entitled Setubandha of Kalidāsa by Çrīnīvāsa of the Pratisarāsimha Gāñī among the Maithilas. The village pratisarā was earned by Dravya, the son of Dīrghodaya. In his family was born Prabhākara, sixth from Prabhākara was Sāgara who was the father of the poet Çrīnivāsa. The verse which describes the sciences in which the poet was preficient is curious. He is said to have studied and attained proficiency in the doctrines of Prabhākara, the great Mīmāṃsist. The Paṇḍitas of India are of opinion that Prabhākara the great opponent whose opinions Kumāriła was so anxious to refute, left no works behind him, and left no Sampradāya (school) behind him. This is disproved by the statement in the verse above referred to. The author's other works are, by his own statement, commentaries on Kumāra, Raghu, Meghadūta, Daṇḍī, Māgha, and Bhāravi and the Paṇḍitas of Mithilā attribute the Çrīnivāsapaddhati in Jyotiṣa to him. The MS. was copied during the reign of Dhīrasiṃha in the year L. Sam. 321, about the year 1430 A.D.

Buddhist Sanskrit works. An interesting work containing notes on the Bodhicaryyā vatāra of Çāntideva was found in the Durbar Library. Professor Bendall took a copy of it and he is using it in helping Professor Louis de la Valle Pousin of Ghent in Belgium in his edition of the Bodhicaryyā-vatāratīkā (discovered by me in 1895) by Prajñākara Çrījnāna. The tīppana, as the newly discovered work is called, has done much in preparing a correct text of the Bodhicaryāvatāra.

Prajñāpāramitā is the great work of the Mahāyāna School of Northern Buddhism. There are several redactions of this work. The Çatasāhasrikā, the Pañcaviṃçatisāhasrikā, the Aṣtasāhasrikā, and the Saptaçatikā are well known. That a shorter redaction existed is known from its Tibetan translation noticed by Dr. Waddel in his comprehensiva

Madhupa-Bhānu (Kajjala-Bhānu). When he went to Conquer India, his Ministers deposed him and gave the Kingdom to Kapilendra Deva, a descendant of Anaṇga Bhīma Deva.

Madhupa-Bhānu founded a new Kingdom with Guḍāri (ଗୁଡ଼ାରି) Kaṭaka as his Capital.

Madhupa-Bhānu.

Svarṇa-Bhānu.

Kāla Saṇtha.

Vinaya Coḍaṇga.

Çrī Kaṇtha.

Nṛsiṃha.

Ananta.

Padmanābha (Viçvambhara) defeated the Emperor of Delhi.

Pītambara. He was taught wrestling by Rāma Miçra (brāhmaṇa) (the Smṛti Author).

Nṛasiṃha Vājapeyī is fourth in the ascending line from Rāmacandra.

Tārakeça Puruṣottama conquered the Lord of Kāmarūpa).

work on Tibetan Buddhism. During the period under review two MSS. of this short redaction have been acquired for government. The name of the redaction is Svalpākṣarā Prajñā-pāramitā, *i.e.*, Prajñā-pāramitā in a few words. The MSS. are three leaves each; But if the paraphernalia of a Mahāyāna work is taken away the pith and marrow of the teaching of Prajñā-pāramitā reduces itself to one line, *viz.*, Bodhisattvena Mahāsattvena Samacittena bhavitavyaṃ, Maitrīcittena bhavitavyaṃ, Kṛtajñena bhavitavyaṃ, Kṛtavedinā bhavitavyaṃ, Sarvvapāpaviratacittena bhavitavyaṃ. And the substance of it may be summed up in one word and that is Maitrī or Karuṇā. This is the origin of the misapprehension that Buddhism teaches "Ahiṃsā paramo dharmah," the greatest virtue is not to kill, in spite of the fact that the sentence is found in works much older than Buddhism, namely, the early upaniṣads. And it is on this misapprehension that Jayadeva sang "Sadayahṛdayadarçitapaçughātaṃ" Though pāṇātipātā veramaṇē is the first teaching of Buddhism, it is not the sole and the only teaching, as represented in later times in India. There is a good deal of difference in the meaning of the words pānātipātā veramani and, Karuṇā. The one is limited in its application, the other is unlimited. The one is passive, a mere forbearence, the other is both active and passive. The authorship of the Prajnā-pāramitās is a question involved in obscurity. They profess to be the sayings of Buddha and he is always an interlocutor in these works. But Southern Buddhism has no counterpart of these works and these are written in standard Sanskrit and not in the mixed Sanskrit of ancient works of the Northern Schools. There is one clue to the solution of this question obtained from the MSS. under notice. They profess to have been brought from the nether worlds by Nāgārjjuna, who may not be the Christ, but is certainly the St. Paul of the Mahāyāna School. Āryya-Nāgārjjuna-pādaiḥ pātālāduddnṛtā. That Nāgārjjuna and his learned followers had a hand in the composition of these works appears to be certain from this passage. It is from Nāgārjjuna's time that we find standard Sanskrit adopted in Buddhist writings.

Two short but very interesting and bran-new works have been acquired for Government. One is called the Pāṇīyāvadāna. It is in the form of an Avadāna. The interlocutors being Buddha and Maudgalāyana. The story is that of a Pretī, Ghostess, who for refusing to supply water to Kāçyapa Buddha, who was very thirsty, was hurled into hell where she suffered from thirst. The other work is exceedingly interesting. It is by Bhuçukru, a yogī, and I suspect he was a yogī by caste. It extends to several leaves but there is no name to the book. It deals with the duties of a Yogī, his washings, his cottage his food, and his religious and mysterious practices. Much in this work is unintelligible in the present state of our knowledge of the Tantras, but it speaks of things both Hindu and Buddhist in the same breath. It speaks of Bodhicitta, Ājñācakra and so on. It speaks of obscene and nasty rites, as well as of restraining the senses. The work is incomplete but it gives, I fancy, a vivid picture of the last stage of Tāntrika Buddhism in India of the Vajrayāna School. The author is called Bhuçukrupāda, and was evidently held in great respect at one time, that is, before the advent of Gorakṣanāth and other Nāthas in the fourteenth century. The palæography of the work belongs to the thirteenth century.

The cittaçuddhiprakaraṇaṃ by Āryadeva, the great disciple of Nāgārjjuna of whom so much is heard in the Siyuki, has been discovered within the years under review. I copied it and published it in the Journal of the Asiatic Society of Bengal for 1897. The work was written in the second century A.D. and quotations from it have been found in a Buddhist Anthology entitled Subhāṣīta-saṃgraha. The work prefers purity of heart to the purity of body and condemns in no measured language the Hindu idea of purifying one's self by bathing in the Ganges and similar means.

The last interesting Sanskrit work to be mentioned in this report is an ancient anthology. I could not find a name for this work but from the preamble I have ventured to christen it as Kavivacanasamuccaya. The character is very old Newari often mistaken for Bengali. It was copied at a time when Bengali and Newari were scarcely distinguishable. It must be at least nine hundred years old. The compiler's name is not found. Many leaves are lost. And I am not without suspicion that a few leaves, though on the same subject, do not belong to the same work. The majority of leaves have page marks, two have lost theirs. Leaf marked 41 does not read with leaf marked 42. There are altogether 44 leaves and the last leaf is numbered 70. The work is divided into Vrajyās or groups.

The first group is Sugata-vrajyā. In this group the poets mentioned are Açvagoṣa, Vasuka, Aparājitarakṣita, Vasukalpa, Çrīvaranandī, Ballana, Çrīpāçavarmā, Jitārinandī, and Trilocana. The second is Lokeçvaravrajyā, *i.e.*, the group in honour of Avalokiteçvara. The poets mentioned in this group are Paṇḍitas Buddhākaragupta and Ratnakīrtti. Some of these poets are well known; as for instance Açvaghoṣa, the author of Buddhacarita kāvya, who belongs to the third century and Ratnakīrtti, author of Apohasiddhi mentioned for the first time in this report. In the other Vrajyās we get the names of Kālidāsa, Vāṇa, Bhavabhūti, Çrī Harṣadeva, Çrī Harṣapāla Deva, Vākpatirāja, Vikramāditya, Rāja Çekhara, Amarasiṃha, Puruṣottama Deva, Varāhamihira, Mayūra, Murāri, Pānini (a poet), Māgha and Amaruka. These are well known names. The other names are unknown, and there are more than eighty of them; but they are to be searched in or before the eleventh century, the latest limit to which the palæography will justify us to go. This MS. has been acquired for government, and it is the most ancient anthology known. A list of the Vrajyās and poets as found in this MS. is given below. It has been carefully prepared under my supervision by my Assistant, Puṇḍita Vinoda Vihāri.*

PRĀKṚTA WORKS.

During the period under review has been acquired a bran-new anthology, in the Prākṛt, entitled Rasiapaāsaṇam. It commences with an invocation to Buddha. The second verse invokes Lokeçvara but the third makes an obeisance to Çiva. It speaks of another Prākṛta authology which was at the height of its popularity at the author's time, entitled GāthāratnaKoṣa by Vairocana. The MS. is incomplete, still it contains 448 verses in one and the same metre. The numbers are given sometimes in figures and sometimes in letter-numerals. The author's name has not been found in the work.

The staff of the Durbar Library presented me with copies of two works from the city, one entitled Dohā-koṣa-pañjikā and the other Ḍākārṇava; both in Sanskrit and Prākṛta. The first is a commentary on a Prākṛta anthology in the interest of Buddhism. It has been lent to Professor C. Bendall and the other, though almost entirely in Sanskrit, contains some verses in a curious form of Prākṛta. I was anxious to get a copy of the work because

* 1 A. सुगतव्रज्या। अश्वघोष। वसुकल्प। अपराजितरक्षित। वसुकल्प। 2 A. श्रीवरनन्दी। वल्लण। श्रीपाशवर्म्मा। जितारिनन्दी। त्रिलोचन। 2 B. वसुकल्प। लोकेश्वरव्रज्या। पण्डित बुद्धाकरगुप्त। रत्नकीर्त्ति। 11 A. वाक्पतिराज। राजशेखर। 11 B. वाक्पतिराज। मुरारि। 12 B पुरुषोत्तमदेव। 14 A. सोड्ढोक। श्रीभगीरथ। वाक्पतिराज। 14 B. सोड्ढोक। मालायुध। वैद्योक। सूर्य्यव्रज्या। राजशेखर। 15 A. वराहमिहिर। मयूर। वसन्तव्रज्या। संघश्री। विनयदेव। श्रीकण्ठ। 15 B. काङ्कूट। नील। राजशेखर। मुरारि। 16 A. मनोविनोद। 16 B. राजशेखर। त्रिलोचन। प्रभाङ्क। 17 A. वल्लण। अभिनन्द। पौतापनि। 17 B. सावर्णि। वागुर। श्रीधर्म्मकर। श्रीधरणीधर। योगेश्वर। 19 B. बाण। कालिदास। योगेश्वर। 20 A. मधुशीला। वागुर। राजशेखर। 20 B. नारायणलक्ष्मि। प्रावृट्व्रज्या। भवभूति। 21 A. योगेश्वर। 23 B. अभिनन्द। श्रतानन्द। योगेश्वर। अभिषेक। 31 A मनोविनोद। राजशेखर। ललितोक। दामोदरगुप्त। उत्पलराज। 31 B. वल्लण। वयःसन्धि व्रज्या। वीर्य्यमित्र। राजशेखर। 36 A. श्रीत्रिलोक। यागोक। श्रीहर्षपालदेव। धरणीधर। 36 B. श्रीहर्षदेव। वसुकल्प। 37 A. लक्ष्मीधर। अमरसिंह। भवभूति। वाक्कूट। 37 B. वीर्य्यमिन्द्र। अचलसिंह। धर्म्मकर। भागुर। 39 A. वल्लण। भावोकदेवी। हिमाङ्क। 39 B. वीर्य्यमिन्द्र। भोजदेव। धर्म्मकीर्त्ति। पाणिनि। धर्म्मकीर्त्ति। 40 A. मनोविनोदकृत्। मुरारि। 40 B. भवभूति। राजशेखर। 41 A. विक्रमादित्य। धर्म्मकीर्त्ति। 41 B. कालिदास। राजशेखर। अनुरागव्रज्या। 42 A वीर्य्यमिन्द्र। राजशेखर। 42 B. प्रद्युम्न। मनोविनोद। 43 A. श्रीहर्षदेव। धर्म्मकीर्त्ति। वीर्य्यमित्र। धर्म्मकीर्त्ति। 43 B. भवभूति। 44 A. चित्रक। कालिदास। 44 B. धर्म्मकीर्त्ति। 46 B. राजशेखर। झलज्झल्ल (?) 47 A. भट्टार। दूतीवचनव्रज्या। भट्टार। 47 B. धर्म्मकीर्त्ति। राजशेखर। वसुकल्प। रुद्र। 48 A. मनोविद। विम्बोक। प्रभाकर। वाक्कूट। 48 B. उत्पलराज। वल्लण। धरणीधर। सम्भोगव्रज्या। 50 A. विद्या। मनोविनोद। 50 B. सोड्ढोक। सुरभि। 51 A. बाण। अभिनन्द। वीर्य्यमित्र। 51 B. अभिनन्द। अचल। भवभूति। लक्ष्मीधर। 52 A. सिद्धोक। राजशेखर। अपराजितरक्षित। 54 A. माघ। दत्त। वल्लण। 54 B. सोड्ढोक। मुरारि। मानिनी व्रज्या। लक्ष्मीधर। अमरुक। अम्बक। 55 A. अमरुक। श्रीहर्षदेव। रतिपाल। गोपालित। वाक्कूट। 55 B. धर्म्मकीर्त्ति। भावकदेवी। अचल सिंह। प्रद्युम्न त्रिलोक। 56 A. वीर्य्यमित्र। कुमारभट्ट। महोदधि। त्रिम्बोक। 56 B. धर्म्मकीर्त्ति। विकटनितम्बा। 57 A. राजशेखर। वल्लण। 57 B. मनोविनोदक। त्रिम्बोक। श्रतानन्द। गोनन्द। 58 A राजशेखर। 58 B. वल्लण। सोड्ढोक। 59 A. महाव्रत। चक्रपाणि। मधुकूट। 59 B. दामोदर। विरहिणी व्रज्या। अच्युत। 60 A. राज्यपाल। चक्र। श्रीभोज्यदेव। 60 B. राजशेखर। 63 A. वाक्कूट। 63 B. यशोवर्म्मा। अभिनन्द। राजशेखर। 64 A. क्षितप। नरसिंह। विरहिव्रज्या। 64 B. चितौर वाक्कूट। 67 A. वन्द्यतथागत। 67 B. नरसिंह। परमेश्वर। 68 A. परमेश्वर। 68 B. राजशेखर। अमृतो व्रज्या 69 B. परमेश्वर। 70 A. लक्ष्मीधर। श्रीहर्ष।

लक्ष्मीधर। भवभूति। अरविन्द। चित्राङ्ग। राजशेखर। धर्म्मकीर्त्ति। अमरदेव। विष्णुहरि। प्रवरसेन। शब्दार्णव। वाक्कूट। भट्ट श्रीशिवस्वामी। समग्र त्रिभुवनव्रज्या। राजशेखर।

in Bengal there are numerous agricultural sayings known as Dāker vacana in an old form of language. I am enquiring all my life as to who this Ḍāka was, without getting any satisfactory explanation from any quarter. This work may give a clue to the meaning. It says Ḍāka is Vīreçvara and is the masculine of Ḍākinī, mischievous imp, much dreaded by credulous people of Bengal. Now we know that Vīra is a votary of the left handed worship. Vīreçvara is therefore one who has achieved eminence in that form of worship. So the Ḍāka of our Proverbs was probably a saint of the left-handed form of worship. I have examined the verses in the curious dialect in the work but it will require a more careful examination than I can give it at present.

MAITHILA WORKS.

The most remarkable success has been achieved in the search of Maithila MSS. and especially in MSS. of works by Vidyāpati, the greatest of the lyric Poets of North Indian Vernaculars. The result of all that was done on this subject before my Nepal tour has been beautifully summarized in a short paper by Dr. Grierson in Ind., Ant, March, 1899 page 57.

The new discoveries are :—

(1) A book of songs by Vidyāpati written in the same century in which the author lived, namely, the fourteenth. There are 284 songs each having a burden *Dhuyā*. Dr. Grierson has published a number of songs by Vidyāpati in J.A.S.B. for 1883. Others have also published songs by Vidyāpati. But there are only 8 songs in these published works which agree with the newly discovered songs. The rest are new songs. The new MS. belongs to the Durbar Library, whence I have borrowed it for the purpose of editing it. Competent critics have pronounced these songs to be genuine, while the known songs are only dilutions from some of these. It is a fact that the ideas contained in one song in the newly discovered MS. is found distributed in two or three of the known songs. There is an index at the end of the MS. giving the first line of each song. There the number is stated to be 283 but I have found one song not indexed and, threfore, I have set the number at 284. The striking point of difference between these songs and the published ones is that there is not a single song in the new MS. without a burden; a large number of published songs are without it.

2. A MS. of the Kīrttilatā. The name of this work was known and Paṇḍita Caṇḍā Jhā, the court poet of Durbhanga possessed only a few pages of the MS. The Durbar Library, however, possesses a complete MS. a copy of which has been taken for the Government collection. It is written in honour of Kīrttisiṃha, a cousin of Çivasiṃha, the patron of Vidyāpati, who, for a time, reigned over half the Kingdom of Tīrabhukti. The preamble is in Sanskrit verses but the rest of the work is in prose interspersed with dohās or verses, and in a curious form of Prākṛta which may be an older form of Maithili. It is a paper MS. written in Modern Newari.

3. A palm-leaf MS. of Kīrttipatākā in the Durbar Library. The MS. is complete in 33 leaves, out of which, leaves from 8 to 29 are missing. It is in honour of Çivasiṃha himself who for three years and some months reigned as an independent monarch, was then defeated by the Musalmans and was heard of no more. It is written in the same curious form of Prākṛta as the Kīrttilatā, interspersed with Sanskrit in Prose and Verse. My assistant has copied the work with his own hand for the Government collection. The work seems to have been written when Çivasiṃha was still reigning as a sovereign Prince; for, at the end of the work there is a sanskrit verse, which gives the gist of the work, and says that in every town, in every household, and in every quarter, the fame of Çivasiṃha is being sung by women. It is, however, not a historical work as the greater portion of it is taken up with love affairs.

4. Kāvyaprakāçaviveka by Çrīdhara in Sanskrit. This is a MS. copied under the orders of Vidyāpati by two scribes named Devaçarmā of Khoyāila and Prabhākara of Baliyā. The MS. was copied in the Lakṣaṇa Sena year 291 corresponding to 1410 A.D. The curious way in which the MS. came into my hands deserves some notice. I asked my friends in Nepal, to send me all ṭuṭā phuṭā tālapatra, anything on palm-leaf however broken. I received in 1898 a bundle of palm-leaves from which by careful sifting I made out a MS. of a commentary of Kāvyaprakāça, in Maithila character but I could not

find the name of the work as the last leaf was not there. On the 12th August, 1900, I received another bundle of palm-leaves made into six groups. In one group there was a large number of leaves of the Rāmāyaṇa with a curious last leaf. This proved to be the last leaf of the Kāvyaprakāçaviveka. The vendor evidently thought or wanted to make me believe that the MS. was of Kāvyaprakāçaviveka. It was not difficult for me to find out that the last leaf of one work was put as the last leaf of another. I separated it from the rest. And read it carefully. It struck me that the MS. of a commentary on Kāvyaprakāça had been lying with me, not yet identified, for two years. I brought out the MS. and looked into it. I found traces of two hands; one bold, and large; the other small and beautiful. From the last leaf I came to know that the MS. was copied by two men. By a more careful observation I found the name of Devaçarmā appended at the end of the leaf numbered 112. It was a leaf in the small and beautiful hand. From this it was not difficult to identify the MS. as that of Kāvyaprakāçaviveka and restore the lost last leaf to its proper place. But to perpetuate the memory of the curious way in which the MS. came to me in two different bundles, at two different times, I have numbered the last leaf as a separate MS.

It would not be out of place to mention here that this MS. contains at the end all the statements found in other ancient MSS. of commentaries on Kāvyaprakāça examined by the late lamented Dr. Peter Peterson in his second report.

5. My Assistant Paṇḍit Vinod Vihāri went to Bhaur in Mithilā to examine with his own eyes the copy of the Bhāgavata reputed to have been copied by the great poet vidyāpati with his own hand. It is now in the possession of a brāhmaṇa widow and it is in perfect preservation. It is worshipped daily with flower and sandal paste.

6. The last Maithila MS. obtained during the years under review is that of Varṇana-ratnākara by Jyotirīçvara kaviçekharācāryya. The MS. is dilapidated in the extreme. But the portion that is still in good preservation is written in bold and beautiful hand. The character is ancient Maithili which can scarcely be distinguished from ancient Bengali. The language is Maithili but it cannot be properly distinguished from Bengali as there are more than 50 per cent. of expressions that are Bengali. The book belongs to the early part of the 14th century. No Bengali or Maithila MS. of that age has yet been discovered. The subject matter of the book is very curious. It gives the poetic conventions. For instance if a king is to be described, what are to be his qualities; if a capital is to be described, what are to be the details; and so on. Sometimes the conventions are very amusing. I will give the description of a pimp; she must be about hundred years old, with wrinkles all over her body, her hair as white as conch shell, her head high, her body without flesh, her cheeks all shrunken, her teeth all fallen. She must be a brother of Nārada (the god of quarrels) and an expert in bringing two persons together, and so on. This book seems to have guided the genius of Vidyāpati. As regards the antiquity of the work, the author is already well known from a MS. of Dhūrttasamāgama Nāṭaka in the Durbar Library The Nāṭaka was composed by the same Jyotirīçvara Kaviçekhara during the reign of Harasiṃha Deva, the last of the Karṇāṭa Kings of Mithilā, whom Prof. Bendall placed in or about 1324.

BENGALI MSS.

In page 18 of my last report, I made an attempt to trace the various stages of development of the Bengali Literature. Further researches have simply confirmed the view I had then taken. These researches have proved that the earliest Bengali Literature was Buddhistic, that Dharma, so much worshipped by the lowest classes of the Bengali Community, was nothing but the second sacred object of the Buddhist triad and the Hāḍis and Ḍoms were not only early inhabitants of Bengal but also its earliest writers. It is a matter of regret indeed that their writing have not come down to us in their earliest forms but we can still see what their origin was. Dr. Grierson published in 187[illegible] long ballad entitled Māṇik Cā̃der Gīta. A similar ballad was discovered the year before last by Babu Çiva Candra Çīl of Chinsurah. These two ballads speak of Siddha-puruṣas, saints of the Hāḍi caste, converting kings into their faith and making them renounce the world. I have discovered a ballad entitled Nirañjaner Uṣmā in which the worship of Dharma are represented as making common cause with Musalmans again[illegible]

rahmans. The ballad has been published *in extenso* in my pamphlet entitled "The iscovery of living Buddhism in Bengal." These ballads are the relics of the oldest rm of Bengali language and of old world ideas which have ceased to exist for more than x centuries.

Then came the works of the Dharma cult, the Manasā cult, and the Maṇgala Caṇḍī ult. Each cult has a large body of literature—the same stories written by various uthors at various times and in various places. I had been searching in vain for years or the oldest work of the Dharma cult, that by Mayūra Bhatta, but in vain. Last year, owever, my efforts have been crowned with success and my assistant, Pundit Rākhāl andra, has brought to me a nearly complete copy of the work from the District of Birbhūm. As all the writers on the Dharma cult speak of Mayūra Bhatta as the aṇgīta-ādya-kavi, the first poet of Dharma songs, and as the language in which Mayūra Bhatta writes is simple Bengali without any admixture of Sanskrit or Persian, I enture to place the work in the fourteenth century. A comparison of Mayūra's story with that of later writers shows that he is poor in details, poor in poetic embellishments nd poor in geographical information. Dharmapāla the king of Gauḍa is the only istorical personage mentioned in the works on Dharma. The incidents of the story relate o the reign of his son who is never named. The wife's sister's son of Dharmapāla's son s the hero of the story. He incurs the displeasure of his maternal uncle, the king's rusted minister, and the interest of the story is intensified by the uncle's efforts to hwart the nephew. The story was current in Hindu times as there is no trace of Muhammadan conquest to be found in it. The Pāla kings are said to have been descended rom the ocean. This work gives a story how the ocean God begat a son in one of harmapāla's wife. As there is no trace of Musalman conquest so there is very little of Hindu influence in the work. The king had a herd of swain, no Hindu king would ave it. The Ḍoms compose the army and the word Dom now means a sweeper. harma's worship is conducted with wine and pork—an unhindu practice. The story omes from ancient Buddhist Bengal. I have elsewhere shown that the story is a distant cho in certain respects of the Lalita vistara.

The story of the spread of the worship of Manasā, the serpent Goddess, has inspired large number of Bengali Bards with poetic fervour and several scores of works have en found during the years under review. But it was not known who was the first riter on this subject. A tradition comes from Bīrabhūm that Viṣṇupāla was the first riter, and his work has been collected. It is written almost in the same language as Mayūra Bhatta's Dharmamaṇgala with the same meagreness of details and same want of ographical information. This may also be attributed to the same century.

The Bengali poetry moved in certain grooves. We have twenty three translations of ie Mahābhārata, about ten of the Rāmāyaṇa, five of the Vidyā Sundara attributed to araruci. But these are Hindu works and have all the good and all the bad points of indu works. I have therefore taken pains to collect the religious songs of the lower ders of the people. There was and still is a low caste who lived by singing songs of iṣṭhī, Bābā Ṭhākur, Maṇika Pīr, and so on, gods popular with these people. These songs e of no value as compositions, nor are they of much worth historically. But they show e simple faith of the lower classes, and to trace the origin of this faith would be the great rk of the Historians of Indian faith and religion.

I will conclude this portion of my report with the description of a few rare MSS. The of Joyadeva, by Banamāli Dāsa, promised to be a good historical work. It was written ut 300 years ago. But historical students will find this to be a great disappointment. perpetuates certain myths about the great Sanskrit Poet of Bengal.

The life of Chaitanya by Jayānanda is however a work the historical importance of ch cannot be over-rated. It gives a vivid description of the state of anarchy in Bengal ing the latter part of the rule of the Ilias Shahi dynasty. The Musalmans of the place ned Pirallya were continually looting Navadvīpa. Sylhet was in a worse state of rchy where gangs of Dacoits were openly practising their nefarious trade. Unlike r works on the life of Chaitanya it is written without preconceived ideas. It speaks ny incidents in his life plainly and without prejudice. The work is a real acquisition e Baṇgīya Sāhitya Pariṣad has done well in giving it a place among the old Bengali which it has undertaken to publish.

My assistant Pundit Vinod Vihārī copied with his own hand a work entitled Ekādaçaskandhapada at the Çaŋkara maṭha in Purī. He sent it to me under the impression that he has laid his hand upon an important Bengali work. The work, however, is an Assamese one, by one of the great Vaiṣṇava Reformers of Assam. The Author received his education from Advaita before he became an Associate of Chaitanya. On the advent of the latter and Advaita's adhesion to him, Çaŋkara left his Guru and returned to his own country and, aided by his brother Mādhava, instituted a new sect. The work at the Çaŋkara maṭha therefore is an important one from a historical point of view. Another Assamese work on the same subject has been found at the same place written in the same language but by a different Author, namely, Ratnākara Miçra.

Jayadevaprasādāvali is a curious work. It is not a translation of Gitagovinda nor an explanation of that work in Bengali. But it takes the cue from Jayadevas çlokas and makes an attempt to write something like discourses on Rhetoric and Erotics.

Besides these works of religious poetry we have got some interesting tales in verse of which Çaçīsenā by Fakirarāma and Candrakānta Upākhyāna by Gāurī kānta are the chief.

I have given only the most salient features of the search of MSS. during the years under review. From what has been said it is apparent that a very large area has been surveyed, a large number of libraries examined, a large number of descriptions made, and a very large and a very important body of MSS. collected. The addition made to the Government collection of MSS. during these years makes it rank as one of the foremost collections in the world. It can now boast of possessing one of the oldest MSS. known and of possessing a much larger number of MSS. written in the Hindu Period than any other collection of MSS. in the world. Much has indeed been achieved but much yet remains to be done. The whole of the Chotia Nagpore Division remains unexplored, Assam has not yet been touched. Much work is expected in Malda, Purnea, and Muzufferpore, and the whole of Bengal should be surveyed anew with the experience ned by 30 years of constant research all over India. Besides these explorations there much printing work to be done. Materials for several volumes of Notices have been llected, compared, compiled and it remains only to have them printed. The vast body MSS. collected in 30 years requires a thoroughly scientific descriptive catalogue. The urchase of MSS. 30 years ago when the search was first instituted was a very difficult ask. The experience gained by the collectors in 30 years and the altered state of feelings owing to the spread of English education and advancement of liberal ideas makes the work of collection comparatively easy, and unless we take advantage of this feeling, private speculators will monopolise the manuscript treasures and the oriental scholars will be at their mercy.

Under these circumstances, Sir, I solicit the favour of your kindly moving the Government of Bengal to continue the grant for another term of years with a view that the work already begun may be completed and a final polish and finish given to it.

I have the honour to be,

Sir,

Your most obedient servant,

HARAPRASAD SHASTRI.

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